

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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strong enough to stand, and rich enough to do all it wants, out of its own resources. "What gives life and continual impulse to far less numerous, ancient, and weighty bodies is the knowledge that everything depends on the exertions of their members, and that if they wish even to exist they must work, fight, and pay for it. There are no exceptional incomes to scandalise the poorer members, no enormous edifices swallowing up the liberality of thousands, no private patronage, no show of wealth, bringing envy on the Church, but not at its disposal. The Wesleyans can be both zealous and wise; they can do in the matter of religion what Englishmen do generally in the affairs of common life; not so the Church of England, which has little choice, it appears, but to let things take their course in any or no direction."

Is it possible to conceive a condemnation of the Establishment system more decisively expressed? Could any stronger justification be appealed to of the case formally put before the House of Commons last session? Can we look to any other section of the Christian Church in this country for a more vivid illustration of "hopeless helplessness," than is exhibited by the Church "as by law established"? It is rich in resources, but is unable to distribute them in conformity with its wants. It is powerful in its influence, but knows not how to apply it with effect. It sighs for increased freedom, but it sighs in vain. The scandals associated with its administration cannot be uprooted. From generation to generation Churchmen lament over them, but are utterly unable to achieve their removal. All this comes from the fact that the Church of England rests upon the basis of law, rather than on the energy of a living faith. It is not compelled by the conditions of its own existence "to work, and fight, and pay for it." Its so-called privileges paralyse the springs of its life. Its religious spirit—of which it possesses a vast amount—is "cribbed, cabined, and confined." It pursues its mission in gyves, and hence it offers no adequate scope for the voluntary zeal of its intelligent and pious lay members. As the *Times* remarks—"It fails to hold or to win back that great middle class which, ever rising from the ranks below, specially represents the industrious and independent genius of this country." Has it not failed also to obtain the sympathy and confidence of the labouring poor, agricultural as well as urban?

The writer in the *Times* could hardly fail to take notice of the Bishop of Lincoln's pastoral, or of the effective reply given to it by Mr. Wiseman. He disposes of the question of spiritual "orders" in a few pithy but somewhat contemptuous terms. He calls it "a metaphysical question." He regrets that it was thought worth while to reply to the bishop's letter. It is "an idle controversy." "All mankind," he says, "look for results, and will never be persuaded of the existence of powers or virtues which make no appearance." "The best rule for these days is for all to do the best they severally can in their own respective lines, with as little disturbance as possible to one another. Not a single objection," he tells us, "can be alleged against John Wesley, which could not be also alleged against the great Apostle to the Gentiles, and if it be replied that the latter did miracles, against that may be set the miracle we see before us to-day—the fact

of a body of near a million persons largely redeemed from the profligacy and irreligion of the age." Is it too much to hope that the bishops and clergy of the Church of England may profit by this rebuke? Will they ever learn to regard that apostolical succession which they look upon as their only title to do the work of their Master, as a fiction of the priestly imagination—a stronghold in which the spirit of sacerdotal exclusiveness is protected and nourished to the sore detriment of spiritual Christianity in these realms?

ECCLESIASTICAL NOTES.

THE meeting of the Wesleyan Conference at Newcastle appears to be of a remarkably successful character. Growth in every direction has been reported, while the daily discussions have been carried on with great dignity and a strong manifestation of religious principle and feeling. The conference has exhibited full liberty of speech combined with full power of action, and not one discordant note has been struck. In this respect the proceedings, as is the case with all similar assemblies of the Free Churches, present a remarkable contrast to the proceedings of Convocation, where, on almost every subject, one speaker rises to contradict another, and no resolution is carried without a division and sometimes several divisions. Amongst the conspicuous features of the Conference we note the attention called to the educational deficiencies of local preachers, whose zeal, earnestness, and usefulness are thoroughly recognised, while, at the same time, it is felt that, in the existing state of society in England, provision should be made for securing to them increased educational advantages. The Bishop of Lincoln's pastoral provoked from the Rev. Luke Wiseman a powerful and successful vindication of the system of Methodism, and the Scriptural claims of Methodist ministers in opposition to the sacerdotal theories of the bishop. Home missions are to be more vigorously prosecuted than ever, and a suggestion has been made that there should be a specially organised mission for the Lincoln diocese. The great reason for the proposed extension of home missionary work is thus explained in the *Methodist Recorder*:

The Romanising clergy of the Church of England, busy everywhere, are intensely active in the country districts of the land undermining the Protestant sentiment of the nation, neutralising evangelical effort, poisoning the minds of the people with the pestilent doctrines of priestly prerogative and sacramental grace, fascinating the young with flowers and music, and shows and ceremonies, and all the beauty and splendour of a gorgeous ritualism; and doing their utmost and best to undo the work of the Reformation, and to win back the land to Popery. We cannot afford to be idle or indifferent in such a crisis. The designs and endeavours of these ambitious priests must be promptly and effectually counteracted; we must fight them in every parish of the land and in every cottage home; and Methodism, if she is to be faithful to her providential vocation and to the traditions and memories of the past, must take a foremost place in the great struggle. As a community we are staunch in our adherence to Protestantism, or, what is better, to a pure, simple Evangelical faith, in doctrines, in ordinance, in worship; we have been mercifully preserved from the accursed blight of superstition which has fallen upon the Anglican Church, and from the no less deadly blight of Rationalism.

It will be seen that the Nonconformist ministers of Newcastle presented an address to the Conference, by whom they were received with great cordiality. Considering that the Established Church has shown so many indications of a desire to comprehend the Wesleyans, it is remarkable that no similar address was presented from the clergy of Newcastle. Desire of comprehension and subsequent extinguishment does not, however, necessarily imply spiritual sympathy. On the education question we notice, in the official report, the statement that board schools are causing inconvenience to the denominational schools; while, at the same

time, complaint is made that the clergy are violating the spirit of the Education Act by manipulating the schools, so as to serve their own denominational purposes, by arranging for religious instruction with "no appreciable interval" after the close of the secular lessons, so that such instruction is carried on under the "exclusive control of the clergy, without any break, and as part of the same session of the school." Yesterday, the Rev. H. W. Holland moved the following resolution on the education question, which was carried unanimously:—

"That the Conference, while receiving and adopting the report of the committee to whom the whole question of primary education was referred, expresses its surprise and regret that the essential parts of the recommendations of the committee have not been adopted by the Government in their measure for the amendment of the Elementary Education Act of 1870, and the Conference hereby records its deliberate conviction that, in justice to the interests of national education in the broadest sense, and to the different religious denominations of the country, school boards must be established everywhere, and an undenominational school placed within reasonable distance of every family."

We hope, in our next number, to be able to give a report of the debate upon this motion.

The position to which the Wesleyan denomination has grown, together with the proceedings of the Conference, has drawn forth two articles from the *Times*, the most remarkable of which appeared yesterday. The *Times* remarks that nothing is more natural than that the Church of England should look with "wistful and envious eyes" at the Wesleyan body; it proceeds to refer to its financial success and its generous expenditure, and, giving illustrations, remarks, "think what a single voluntary movement has done in a century as compared with the precarious working of our splendid and yet poverty-stricken Establishment!" The contrast between the freedom and elasticity of the Wesleyan body—a contrast which holds equally good of every other Nonconformist denomination—is well drawn:—

What gives life and continual impulse to far less numerous, ancient, and weighty bodies is the knowledge that everything depends on the exertions of their members, and that if they wish even to exist they must work, fight, and pay for it. The Wesleyans are able to address themselves to the most practical questions, and their clergy and laity can do this in entire unison, even though charged with priesthood, and invidiously compared with the Papacy in the matter of policy and organisation. Of course, everybody is made to do his duty, and the work is not left to the willing horse. There are no exceptional incomes to scandalise the poorer members, no enormous edifices swallowing up the liberality of thousands, no private patronage, no show of wealth bringing envy on the church, but not at its disposal. The Wesleyans can be both zealous and wise; and they can do in the matter of religion what Englishmen do generally in the affairs of common life; not so the Church of England, which has little else, it appears, but to let things take their course in any or no direction.

Here is another faithfully drawn contrast,—

The work it is doing would not be done but for it, for the Church of England will not do it. All it does—perhaps all it can do—is to talk about it, declaim about it, write about it, argue about it, promise it, and invite people to do it; anything short of actually doing it. The Church of England addresses itself, with special aptitude and considerable success, to the rank, the position, the wealth, and the education of the country, and with almost equal success to large sections of the agricultural and labouring poor. It fails to hold or to win back that great middle class which, ever rising from the ranks below, specially represents the industrious and independent genius of this country. If, then, the work of the Wesleyans is to be done, upon which matter there is an almost universal consent, then there must be Wesleyans, for they only will do it.

The *Times* next refers to the Bishop of Lincoln's unhappy pastoral, and very sharply decides against its preposterous claims, which are indicated as those of "a theological antiquary full of all that is curious, quaint, and exploded." However, even the redemption of a million from "profligacy and irreligion" is little likely to tell with such a man as Bishop Wordsworth, who would still consider it to be a scandalous thing that men should be redeemed from vice by an "unauthorised" Ministry.

We also report the proceedings of the annual meeting of the United Methodist Free Churches, whose progress is as remarkable as that of the parent denomination. The assembly had been memorialised by Lord Shaftesbury on the subject of the increase of Romanism, and a committee was appointed to draft a reply. The reply expressed regret at the progress of anti-Protestant teachings and practices in the Established Church, and a willingness to co-operate with all true Protestants in defence of Protestantism; and then proceeded with the following outspoken declaration:—

That this assembly believes that Romanising doctrines and practices, so far as the Protestants in this kingdom are concerned, are almost exclusively confined to the Church as by law established, and as the decision recently given in the case of Mr. Bennett shows it to be perfectly legal for the clergy to teach doctrines differing very slightly from those held and taught by the Church of Rome; and as other decisions given in the law courts

intended to prohibit Ritualistic practices are openly violated by certain dignitaries of the Church, as well as by many of the clergy; and as it is thus manifest that the special privileges granted by the Legislature to the Established Church are being used by a large and rapidly-increasing section of the clergy in subverting the Protestant faith, this assembly, having repeatedly affirmed on other and broader grounds the desirability of the Church being disestablished, regards the internal condition of the Church in relation to Ritualism as an additional reason for hastening such a consummation, being convinced that this course would be the most efficient mode of preventing the spread of Ritualistic teachings.

This last resolution was, we are informed, carried with the utmost enthusiasm; after which, a resolution expressive of regret at the failure of Mr. Miall's motion, was also carried. But that Lord Shaftesbury will have sufficient to think upon in the reply that has been forwarded to him, it might be suggested that this resolution also should be sent.

Several bishops have pronounced on the confessional question, all seeming to be equally anxious to clear themselves from the charge of sympathising with the movement. The Bishop of London, after stating what is allowed in and by the Church, states that no sanction is given to the practice of habitual confession; that the Church knows no such term as "sacramental confession," that a bishop's power "is very limited," and that the practice of habitual confession "could with difficulty, if at all, be made the subject of legal proceedings," and ultimately, like the archbishops, throws the responsibility upon the laity! The Bishop of Worcester sees the practice of confession with "sorrow," but deprecates any attempt to strain the law. The Bishop of Manchester considers habitual confession to be most demoralising and mischievous; but he, also, does not see how it can be remedied by "enactment of law." The result is that the confessionalists, who are described by the Bishop of Worcester as endeavouring to "undo the great work of the Reformation, and bring the Church of England into reunion with of Rome," and by the Bishop of Manchester as attempting to bring about reunion "by admitting, nay, aggravating the arrogance of Rome," must be left alone. We know pretty well what letting alone means in this instance. One thing that it means is that the bishops are not equal to their position.

In the visitation charge of the Bishop of Lincoln at the cathedral last week the bishop, in advocating cathedral reform, said:—

It is not improbable that, if we do not of our own accord avail ourselves of our own powers of self-reformation, we may ere long be dealt with by legislative action from without—perhaps in a manner which may not approve itself to our judgment, nor be agreeable to our feelings. Self-reformation is only another word for self-preservation. But if we do what we can, by our own free will and prompt action, to improve our own institution wherever it needs amendment, we shall have adopted the best means, with the Divine blessing, of preventing such interference, and even if it should take place we shall not have to blame ourselves for it. This is one of the subjects upon which some Churchmen talk and talk, but action is invariably taken outside of the Church. Self-reformation is the last thing which the Establishment has ever undertaken.

LIBERATION WORK IN THE NORTH.

CROOK.—The Rev. J. H. Gordon lectured here on Monday evening in the open air to a large and enthusiastic audience, subject, "The Establishment State-paid." The utmost interest prevailed, and subscriptions were freely offered to the funds of the Liberation Society.

FROSTERLEY.—Mr. Gordon lectured in the Wesleyan School here on the following evening to the largest audience that has gathered in the village for many years, subject, "Disestablishment or Popery."

STANHOPE.—Next evening Mr. Gordon lectured in the open air in this ecclesiastically notorious parish, subject, "The Liberation Society, What it Wants, and What it Does not Want." Four or five hundred persons, comprising members of all classes of the community, stood around the cross, and listened most attentively to the lecture, and heartily cheered the lecturer.

ESH COLLIERY.—In the same county of Durham, Thursday night found Mr. Gordon in the Iron Schoolroom at this place, subject, "The State-Church, its Failings and its Failures." Another enthusiastic meeting, but, as before, no opposition. Heartiest votes of thanks.

THE CHURCH AND THE LABOURING CLASSES.

The *Labourers' Union Chronicle* has been discussing, during the last four or five weeks, the relations of the clergy to the labourers. We find in its articles the expression of a feeling which most persons who have known anything of the village labourers have long known to exist, viz., of entire alienation from the clergy as a class, expressed sometimes in perhaps exaggerated

language, but language that is natural enough, considering the centuries of provocation to it which the labourers have received. It is curious, however, to find a Church clergyman, the Rev. Dr. Wood, dear of Brophey, defending the *Chronicle* against some of the pretty strong attacks that have been made upon it in the columns of the *Chronicle*. Dr. Wood actually holds that the Church is the working man's best friend, and says that it has always been favourable to the liberties of this country, and that it has taken the leading part in the promotion of reform! Such a perversion of history is not, of course, allowed to go unexposed, and in a recent number of the *Chronicle* we find several articles especially devoted to the subject, from which we take the following extracts:

Dr. Wood claims far too much for the clergy as promoters of charitable organisations, &c., and distributors of Christmas bounties and so forth. The charge we make against the clergy is that they have been content to live in luxury while the poor around them were living in wretchedness, privation, and misery. And they have but aided their demoralisation by their capricious distribution of petty charities when they should have raised a voice against the social iniquity which condemned them to a life of hopeless and ill-paid, and incessant and slavish toil. They have taught the labourers to order themselves lowly and reverently to all their betters, to bow or curtsey to the upper classes, but they have never held forth to them the hope of emancipation from the degradation in which by virtue of low wages they were forced to live. The present uprising of the serfs to reach a nobler manhood has not only been almost wholly unaided by the Church, but it has been met by the clergy with coldness and opposition.

The parson has been altogether on the farmer's and landlord's side, the Church has through the length and breadth of our village populations won for itself the character the reverse of being the poor man's friend; while as to education, twenty-five years ago the House of Commons were prepared to give this to every child in the land. But the bishops and clergy opposed the Government proposal, and in the hopes of making the school subservient to the inculcation of Church of England dogmas, they contrived to get the education of the country largely entrusted to themselves. Their interference with education has thus been an injury rather than a benefit, seeing that their main object has been to keep the minds of the children well within the grooves of the Church Catechism.

Had the clergy who have lived in the midst of the labouring poor but raised a protest on their behalf against a system that ground them into a virtual slavery, that protest would have sounded with a voice of thunder through the land, and would speedily have won a remedy for the wrong they suffered. But the clergy have, as a rule, stood by and sanctioned the monstrous social injustice which made the farm labourer a miserable and ignorant and half-starved serf. The error has been that the clergy have misunderstood their mission and have read Christianity backwards—have laboured for the present salvation of their own order, but only for the future salvation of the poor. The down-trodden toilers of this country need a very different sort of gospel to that which the Church of England offers; they can dispense with early communions and shortened services, decorated and renovated churches, replete with mediæval furniture and symbols, ministered in by robed priests and surplice choir. Pshaw! all this is milk for babes, ecclesiastical moonshine for sentimental young ladies and half-witted men, not the strong meat that is wanted to nourish the labourer's manhood, and to elevate him in the scale of being.

The following is from another contributor to the *Labourers' Union Chronicle*:—

For my part, I have faith enough to believe that Christianity does not depend on the growth or decay of the Established Church, or any other church. Looking at the Established Church in its present state, I incline to think that it would be all the better for Christianity if it was spunged out. But I know that it cannot long remain where it is. It will soon have to come forth from the house of bondage. Hitherto it has exalted its mitred front among princes, but it has turned a deaf ear to the cry of the desolate—it has filled the rich with good things, but the hungry it has sent empty away; it has never dared to rebuke the tyrant; it has taught the slave that revolt was atheism. Itself the vassal of the dominant class, it could hardly do otherwise. It will only understand and perform its duty when it becomes free, and then it will regain the lost power which it laments, and the affections of those whom it has alienated.

And again—

The country parsons know quite as well as we do all the misery and want that lurk about their comfortable rectories. For long years they were dumb. They never went to haughty squire and titled landowner with the words of the stern old Hebrew prophet, "Thou art the man!" And even now priest and Levite pass coldly by on the other side, or what is worse, pander to those who by unjust gain increase their substance.

We could go on quoting column after column, but we have given sufficient to show that the "worm" has at last "turned," and with a vigour that will surely be successful.

HOSPITAL SUNDAY AND SECTARIAN COMMENTS.

(From the *Freeman*.)

The newspapers devoted to the maintenance of the Establishment have called attention to the fact that while the Church of England contributed 17,837/- to the common fund on the London Hospital Sunday, Nonconformist chapels sent only 7,835/. From these figures it is concluded that the national Church is growing, and Nonconformity declining, in numbers and influence. 582 churches contributed

an average of rather over 30/- each, but the average of some 479 chapels was only a little more than 16/- It is impossible, we know, to exact justice from our critics, and therefore we do not write for them. Our readers may desire to be furnished with a fair statement of the facts, and for them we supply the information. It is certain that there are more Nonconformist than Establishment places of worship in the metropolitan parishes. In 1865 there were in the thirty-six parishes about 500 churches and 800 Dissenting meeting-houses. There may be now, say, 600 churches and 900 chapels. If so, not many more than half the Nonconformist places of worship made collections on Hospital Sunday. In the *Baptist Handbook* there are more than 200 churches under the head of "Metropolitan." Some of these may be outside the thirty-six parishes. But even then it would appear that at least one-half of the Baptist chapels did not collect, for the official report states that only sixty-six Baptist chapels have contributed to the fund, the amount being 924/- It is consequently evident that the boast of the Church papers, as far as numbers go, has no foundation in fact. But wherefore this abstention from a labour of love on the Hospital Sunday? One reason why many chapels had no collection was that their arrangements for the year had been completed, and no place could be found for an additional appeal. The collections made at chapels are very numerous. Should Hospital Sunday be continued, we trust every place of worship will contribute, however small the contribution which may be sent. We are not ashamed of the poverty of Nonconformists. With an audacity possible to none but bitter and unscrupulous partisans, one paper asserts, in a little dissertation on the giving of Dissenters, "Everywhere they are decreasing in numbers, and, especially in poor parishes, they are emigrating with their pulpits and tabernacles to more respectable localities, leaving the Church to look after the poor." The fact is the reverse. In London the Establishment is strongest in districts where the wealthy reside, and Nonconformists abound in the poorer parishes. In St. George's, Hanover-square, there were (in 1865) seventeen churches and eight chapels, and in Westminster, twenty-two churches and thirteen chapels. But in Islington there were fifty-two chapels and twenty-seven churches, and in Hackney forty-six chapels and fifteen churches. In the rich City of London there were fifty-eight churches and twenty-one chapels, in Whitechapel, twenty chapels and eleven churches. Our contemporaries are perfectly aware that in the metropolis, royalty and the aristocracy, the wealthy and the fashionable, affect attachment to the Church, and that the middle classes and the more intelligent among working men form the attendance at chapels. In proportion to their incomes, the members of the 479 dissenting congregations gave more liberally than the attendants at the 582 churches. The Church of England out of its abundance cast 17,837/- into the treasury on the Hospital Sunday. Many Nonconformists out of their poverty contributed to the same object; and we regard the 17,835/- as fully equal, taking into consideration the incomes of the givers, to the larger sum. Next year we trust that 150 Baptist chapels will make collections, and we shall not be sorry if Baptists and other Dissenters are provoked by Churchmen "unto love and good works."

CHURCH AND STATE IN PRUSSIA.

(From the *Pall Mall Gazette*.)

So far as a comparison of local reports enables us to judge, it would seem that the Prussian Government is consistent in its full purpose to carry on to the uttermost of the legal powers lately obtained its efforts to control all Ultramontane pretensions. Not long since we noted the course of action followed by it in the public schools at Posen, where opportunity has lately been taken to introduce a German and Protestant element to counteract the former exclusively clerical teaching. And now, from the more civilised and wealthy Catholic provinces on the Rhine side of Prussia there are abundant indications of the same determined policy. Commissioners are being sent to examine thoroughly the clerical seminaries which flourish near Dusseldorf and Cologne. Of course, in each case there was a protest against this proceeding from the rector or the father in charge, which the commissioners gravely noted in their protocol of proceedings; but they none the less proceeded with their inspection, and carried it out thoroughly in every department of the institution. Higher up the river, where the element of Ultramontanism is even more active in a political sense than in the more absolutely Romanist portions of Rhineland, very sharp action has recently been taken with certain school inspectors who had joined the Catholic Association of Mainz. They have been officially warned to quit this disloyal body, and in case of their failing to report by a certain day that they have complied with this order they are to be forthwith suspended. From Prussian Saxony, again, we learn that a country priest, who in his discourse to his parishioners had violently attacked Prince Bismarck for his anti-Papal policy and the King of Bavaria for his treason to the Catholic religion, has been tried and sentenced to a term of imprisonment. This was reduced, indeed, from six to two months on appeal, but without the principle of the justice of the punishment being impugned. A second appeal to the higher tribunal at Berlin only produced a confirmation of the former judgment. But the most important event of all in relation to this movement

occurred last week, when the Supreme Tribunal of Berlin, the highest court of justice in Prussia, deliberately annulled a judgment of the Rhenish Court of Appeal, which had affirmed the doctrine that the Old Catholic worshippers, as not constituting a Church recognised by the State, and yet being of their own will a separate body, were not entitled to the protection of the law which punishes libellous and gross attacks on Christian churches or religious associations recognised by the law. The question was raised in the first instance almost exactly in the same manner as in Baden, where, as we recently reported, the Grand Ducal Court of Appeal gave judgment in favour of a congregation of Old Catholics, whose celebration of the mass had been stigmatised by the local Ultramontane journal as blasphemous. Very much the same language, it seems, has been constantly used about the Old Catholics of the Lower Rhine by the Ultramontane press there; and the aggrieved congregations in vain sought protection from the local tribunal. This refused it, on the grounds already mentioned. The Berlin Supreme Court has completely reversed this view, and decided the Old Catholics to be exactly as much entitled to the protection of the state (the 166th article of the German Penal Code) appealed to as other Catholics. This judgment is not merely an important one in its actual consequences, but it rests upon still more important principles. For the Supreme Court expressly lays it down that the Old Catholics, not having declared themselves dissenters, and professing still to adhere to those doctrines of their Church which the State has hitherto always understood to be its recognised doctrines, cannot be considered as cut off from the membership of that Church because refusing to agree to certain newer doctrines not universally recognised nor accepted by the State as existing. Under these circumstances, and considering that there plainly is a difference of opinion between the two sets of Catholics, the State must decline altogether to enter into the question as to which is right and which is wrong; but it certainly cannot permit the one to be excluded from the protection afforded by the law to the other. A most noteworthy decision this for the Old Catholics, if it be logically followed up, as a very little reflection will show.

The strictly clerical seminary at Fulda, the favourite meeting-place of the Prussian bishops, has been one of the first establishments to feel the operation of the new law which refuses State aid to such schools. Last week the official notice was communicated to the bishop that the allowance of 400/- a-year hitherto made towards the support of the institution would be from that date entirely withdrawn. The Archbishop of Cologne, Mgr. Melchior, has ordered special applications to be made in all churches and chapels of his archdiocese on the 17th inst. on behalf of the Roman Catholic Church and the Pope. The pastoral points out that the evidence of the Church's prayers being heard is already to be seen in the closer union established between the faithful bishops and the Holy See.

THE CHURCH STRUGGLE IN BRAZIL.

The Emperor Dom Pedro II. of Brazil has taken up the glove which the Ultramontanes have flung down. The contest which rages in so many other countries is vigorously advancing in the South American Empire, which has hitherto been so obedient to Rome. The immediate occasion of the strife was the complaint of the Freemasons' Lodge against the Bishop of Pernambuco, because the latter had denied to the Freemasons the right of joining in the services of the Church, and refused confirmation to their children, while they were declared unworthy of Christian burial. In short, they have been excommunicated. The Pernambuco Ecclesiastical Acts, however, were only part of a general plan, in which the Bishops of Bahia, Rio Grande do Sul, and Rio de Janeiro took part, for establishing the power of the hierarchy. The well-known aversion of the Pope to the Freemasons—only the other day he again pronounced them all excommunicate with special reference to the Brazil lodges—supplied the occasion for carrying the scheme into execution. Ever since the promulgation of the dogma of Papal Infallibility, the Brazilian bishops have sedulously ignored the *bene placitum* of the State authorities, although it is an essential part of the Constitution. It happens that the Prime Minister, Viscount di Rio Branco, is himself a Freemason, and the emperor is said to be a friend and protector of the order. The complaint from Pernambuco thus raised the whole question of the relations of the Church of Rome to the State and Government. The subject was referred by the emperor to the States Council, which is composed of the most experienced statesmen of the country. After special consideration by a commission *ad hoc*, and then at a meeting of the full council, a decision was arrived at; and this, after being sanctioned by the Emperor, is to be communicated by the Minister of the Interior to the Bishop of Pernambuco. The Council remind the bishop that the *bene placitum* of the Government is not only part of the Constitution of Brazil, but has been recognised by the Pope, by the decrees of Ecumenical Council, and by letters Apostolic, while it has always been acted upon in practice. The excommunication of the Freemasons of his diocese did not receive the Government's *placitum*. The Freemasons are declared to be a tolerated society, in no way hostile to religion, and not subject to clerical jurisdiction. Such societies are exclu-

sively under the jurisdiction of the civil authorities. The Bishop of Pernambuco, it is consequently affirmed, had no right to direct the expulsion from the Church of any person on the ground that he was a Freemason. The States-Council holds itself bound for these reasons to protest the society of Freemasons, and orders the bishop to withdraw his sentence of excommunication within four weeks. Finally the bishop is admonished to obey the laws of the State, and is declared guilty of a breach of the existing laws, since the right of the *bene placitum* has always existed and must be continued in the empire of Brazil. It is obvious that although the Bishop of Pernambuco is particularly designated by the States-Council, its action is intended to check the usurpation of the Brazilian bishops generally. For some time past there have been efforts made to establish the supremacy of Rome in a manner inconsistent with the past history and position of the Church in Brazil. There, as elsewhere, the national Church must be suppressed in order that the universal lordship of Rome may be supreme. For this end foreign priests have been introduced in the place of native priests, who were too much imbued with patriotic ideas for the purposes of Rome, and the bishops have worked with zeal to carry out the designs of the Curia, so as to ensure Roman absolutism, irrespective of all ecclesiastical laws and regulations by which a measure of independence was still enjoyed by the Brazilian Church. But though unmistakably Catholic, though both Government and people are and have been for centuries devotedly loyal to the Church, even Brazil refuses to tolerate the modern Ultramontane usurpation. Between Brazil and Rome open hostilities have begun, and it is scarcely likely that the latter will prevail.—*Pall Mall Gazette*.

The Bishop of Pernambuco, having refused to obey the orders of the Government, is being prosecuted by the president of that province. The Government has declared to the Chambers that it will take energetic measures to enforce obedience to its authority from the bishop.

The Right Rev. Dr. W. G. Toser, M.A., has resigned the missionary bishopric of Central Africa, and a committee of the Society for the Propagation of the Gospel has been appointed to nominate a successor for the approval of the Archbishop of Canterbury.

BISHOP COLENSO.—Her Majesty the Queen, on the recommendation of the Judicial Committee of the Privy Council, has refused her assent to the bill passed by the Legislative Council of Natal by a majority of one, vesting in Bishop Colenso and his successors the church lands of Natal. The committee point out that Bishop Colenso can have no legal successors, and they recommend that the property should be vested in trustees.

THE CHURCH CONGRESS.—The final programme of the forthcoming Church Congress, to be held at Bath early in October, has been published. Among the subjects to be discussed are, "Foreign Missions," "The Union of Church and State," "Lay Helpers," "The Church and the Temperance Movement," "The Increase of the Episcopate," "The Means of Bringing the Influence of the Church to Bear on the Masses of the People," and "The Religious Wants of Children."

THE NEW BISHOP OF ELY.—Canon Woodford, Vicar of Leeds, is to succeed Dr. Harold Brown, on his translation to the See of Winchester, in the Bishopric of Ely. The new prelate first became known to the public as perpetual curate of St. Mark's, Easton, Bristol. In 1855 he became Vicar of Fairfield, Gloucestershire. He was a warm personal friend of Bishop Wilberforce, through whose influence it was, it is believed, that he was appointed Vicar of Leeds on the elevation of his predecessor, Dr. Atlay, to the See of Hereford. Dr. Woodford is a High Churchman.

THE BILL FOR THE SEPARATION OF CHURCH AND STATE IN SPAIN.—The entire independence of the religious corporations and their right to hold and acquire property under the existing conditions, the form of investment remaining to be determined by the Government after consultation with the parties interested. The nuns are to enjoy their present pensions, which, as they die, will revert to the State treasury. The buildings actually destined to religious purposes will continue to be so, those designated as artistic monuments will be placed under the immediate inspection and protection of the State.

RITUALISM AT ST. GEORGE'S, HANOVER-SQUARE.—In consequence of the proceedings of Ritualist clergymen who officiate occasionally in St. George's, Hanover-square, the rector has issued the following notice:—"The rector of St. George's, Hanover-square, finds it necessary to request all clergymen to whom he may have given permission to officiate in that church to do him the courtesy of wearing the customary surplice (of which an ample supply is kept), with the hood appertaining to their degree, according to the canons of the Church of England, and to refrain from bringing sets of peculiar costumes, such as tunics or chasubles, selections of gaily embroidered and variously coloured stoles, &c. The rector is sorry to say that in his occasional absence unjustifiable liberties have been taken in this way without his knowledge."

MR. SPURGEON'S REPLY TO THE APPEAL OF THE EVANGELICALS.—In the current number of his magazine, Mr. Spurgeon says:—"We wish our Episcopal friends all success in keeping the Confession."

sional out of their churches, but we are not at all sanguine of their success. The Church is semi-Popish, and only demi-semi-Protestant. Why do not the gracious men come out in a body, and clear their consciences of all complicity with Romanism? This is the only remedy. Government will not help them, bishops dare not, public meetings cannot. Who would be free himself must strike the blow. An Episcopal Church, cleared of error, and willing to take up a Christian position towards all other churches, would be a blessing indeed. The present synagogue of error, arrogant and self-exalting, is the reverse."

EVANGELICAL PAPERS ON THE CHURCH.—"The Evangelical Union for Church Reform" is the title of an association formed by a few friends of the Church of England. The Rock, in announcing this fact, says:—"They have, however, but little time to spare, for if the do-nothing policy of the bishops be still persisted in, there will very soon indeed be no 'Church left for them to 'reform.' " The Rock says:—"An offer has been made to the Church Association of a contribution of 100*l.* a-year for a number of years, on condition that ninety-nine others would give an equal amount. This is most creditable to the liberality of the generous 'unknown'; we do not, however, think the tribute would be long levied, for a crisis is rapidly coming when—as regards the Church of England—"ended or mended" will be the people's cry."

THE OLD CATHOLIC BISHOP.—Professor Reinkens, who has been elected to the office of missionary bishop for the Old Catholics of Germany, was consecrated at Rotterdam on Monday in the Laurens Church, by Bishop Heykamp of Deventer, and his assistants, Verhey and Harderwyk. Professors Renisch, Knoodt, Langen, and many others were present, as well as a great crowd of spectators. Professors Schulte and Friedrich were prevented from attending, and Dr. Döllinger was also absent. The priest Rinkel, of Krommenie, was consecrated bishop of Haarlem. A pastoral letter of Bishop Reinkens has been issued, in which he discusses the present position of the Old Catholic party, and the mission which a bishop has to fulfil. As regards the episcopal office, Bishop Reinkens holds that it bestows no special privileges upon the few who are chosen to fulfil that post, but imposes upon them the duty of serving the spiritual interests of believers. A bishop also should teach obedience to the secular authorities as a religious duty and as a question of conscience, and he who does not so is a traitor to his office.

ANTI-CONFESSORIAL MEETING AT MANCHESTER.—A very large meeting of Churchmen was held on Thursday night, at the Free-trade Hall, Manchester, to protest against the recent attempts to introduce and legalise the Confessional in the Church of England. Mr. Edward Hardcastle presided. The meeting was addressed by Mr. C. E. Cawley, M.P., the Rev. Prebendary Macdonald, Mr. Joseph Rice, the Rev. Joseph Bardsey, and others. Resolutions were adopted declaring that the meeting viewed with sorrow and indignation the petition of 483 clergymen of the Church presented to the Upper House of Convocation in favour of confession, regarding it as a deliberate attempt to undo the work of the Reformation and to Romanise the Church of England; that the attempts now being made to introduce and legalise sacramental and auricular confession are most dangerous to the Church and State of England; and that such practices are contrary to the Word of God, unauthorised by the formularies of the Church, and fatal to the peace and morality of society. All the speakers insisted upon the duty of the bishops to discountenance the movement in favour of auricular confession.

THE POLICY OF THE ANGLICAN ROMANIZERS.—In Dr. Newman's "History of my Religious Opinions" there is a paragraph suggestive of much that is going on in our State-Church just now. Dr. Newman was somewhat doubtful about remaining vicar of St. Mary's, when he was conscious of drifting fast to Rome, and so asked the opinion of his friends; among others Mr. Keble, who was in favour of the living being retained. Thereupon Dr. Newman writes to Mr. Keble—"The following considerations have much reconciled my feelings to your conclusions. I do not think that we have yet made fair trial how much the English Church will bear. I know it is a hazardous experiment—like proving cannon. Yet we must not take it for granted that the metal will burst in the operation. It has borne at various times, not to say at this time, a great infusion of Catholic truth without damage. As to the result—viz., whether this process will not approximate the whole English Church, as a body, to Rome—that is nothing to us. For what we know, it may be the providential means of uniting the whole Church in one, without fresh schismatising or use of private judgment."

THE BAIRD TRUST.—Mr. James Baird, of Auchmedden, a member of a Scotch firm of ironmasters, has paid over to a body of trustees, to be called "The Baird Trust," the sum of 500,000*l.* to be applied for religious purposes in connection with the Church of Scotland. After providing for the endowment of the "Baird lectureship," lately founded for the illustration and defence of the vital truths of religion, and for the promotion of Christian knowledge and Christian work, Mr. Baird directs that the trust fund is to be expended "for the support of objects and purposes in connection with the Established Church of Scotland, all of a religious character, and for the aid of institutions having the promotion of such purposes in view, my grand object being to assist in providing the means of meeting, or at least as far as possible promoting,

the mitigation of spiritual destitution among the population of Scotland through efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Scotland to sustained devotedness in the working of carrying the Gospel to the homes and hearts of all."

THE NEW BISHOPS.—The *Spectator* fears the Premier is forgetting a little that the Established Church is a national Church, and must not be reduced to a single not very popular sect. No one, the *Spectator* says, will object to his translating Dr. Harold Browne, the Bishop of Ely, to Winchester, for Dr. Browne is not an extreme man, is much trusted in his diocese, and for thought and character, for scholarship and brains, is not out of place as the immediate successor of Dr. Wilberforce. But to give the throne of Ely to Canon Woodford, well as he has succeeded at Leeds, is surely a mistake. He has Cambridge in his diocese, he is a decided High-Churchman, and he is by no means a man reticent about his views. We have not much sympathy with Evangelicals except as most sincere men; but a very large section of the Church, and a very much larger section of the people, still adhere to their opinions, and ought to be remembered. We venture to say that in the county of Cambridge a clear majority of Churchmen are slightly Calvinistic, and to fill so many dioceses with one kind of superintendent can only end in making the Church non-national. Winchester was enough for the High Church for one mouthful, but she got both the cherries.

THE UNITED PRESBYTERIANS AND ERASTIANISM.—The U.P. Theological Hall was opened for the session on Tuesday at noon, when an address was delivered by the Rev. Professor Harper. The subject of the address was "A Free Church versus Erastianism." The Church, he remarked, as much as the State, was an organised body, having its head and members, its government and laws, its officers and functions, all working together towards the ends of its institution as the kingdom of Christ. It was an *imperium in imperio*; but while the Church claimed and exercised the power of self-government, its power was over conscience, and not over man's outward estate. In that, her proper sphere, the Church claimed to be free from human control—it was a society exempt from the dictation of secular powers, and subject to none but Christ himself. Views antagonistic to these claims of Church power and independence were comprehended under the general name of Erastianism; and, in the history of the past, Erastianism had influenced the policy of civil governments, and, in our own country, had deeply affected the position, privileges, and peace of all sections of the Christian Church. He maintained that a church constituted on principles of Erastianism, or which submitted to have them imposed, was not a free church, but a church in bonds.

THE BISHOPS AND THE RITUALISTS.—The *Times*, after observing that the appointment of Dr. Harold Browne to the bishopric of Winchester will give general satisfaction, says that it must, however, be owned that a bishop has a difficult task at the present day in keeping pace with the eccentricities of the clergy, whom it is his office to guide and control. All landmarks are gone. On one side we find ourselves launched on an open Polar sea of pure Rationalism; on the other we are urged, with all sails set, into the tropical ocean of Mediævalism. Moreover, the dispute is now no longer confined to such manageable matters as sermons and surplices. One after another, every invention of mediæval superstition is revived in our churches, till Convocation receives with placidity a petition from 480 priests that the bishops will make provision for the consecration of holy oil. After that we can be surprised at nothing; and the application from the vicar and churchwardens of St. Barnabas, Pimlico, for a faculty to erect a "baldacchino" in the church, is in danger, perhaps, of passing without the attention it deserves. We do not (the *Times* says) venture to surmise by what legal rules the bishop may be bound in dealing with such applications, but this is certainly a case in which his individual opinion ought to be pronounced without delay. No one will have the slightest doubt, and the Ritualists least of all, that this is but another step towards restoring the so-called "Catholic" character of the altar, and that the use of a "baldacchino" is just as superstitious as the extravagant doctrine to the teaching of which it is an accessory. Against such innovations the quiet measures of former times must be ineffectual, and if the bishops are to do their duty to the Church they must speak out more clearly, and act with a higher hand.

THE STATE, AND THE EXPRESSION OF RELIGIOUS SENTIMENT.—A correspondent of the *Bradford Observer*, writing from America, says:—"One objection made in England to the disestablishment of the Episcopal Church, is, that if there were no Established Church, there could be no national or official expression of religious sentiment. Facts prove the contrary. In the States there is no Established Church, yet prayer is always offered in the Houses of the Legislature by clergymen of various denominations, and if no clergyman happens to be present sometimes by a senator or Assembly-man. A scene I witnessed a short time ago will more strikingly illustrate this point. The Legislature resolved to celebrate the memory of the late Mr. Seward by religious exercises and a public oration. The service was held in the first Dutch church in Albany. In the pulpit, or rather on the platform, was seated Governor Dix, supported by the Presi-

dent of the Senate, the President of the Assembly, and other high officials. In the body of the church were both Houses of the Legislature, various public officers, and as many of the people as could obtain admission. Devotional exercises were conducted by clergymen of different sects, amongst them a bishop; the resolution appointing the celebration was read by the Clerk of the Senate; a short speech made by Governor Dix; and an oration given by Mr. Adams, formerly Ambassador to Great Britain. The proceedings were appropriately conducted, and not lacking in dignity. There was no sectarian jar to spoil the harmony. I dare say there was quite as much devotion displayed as if the meeting had been convened by royal proclamation, presided over by the Archbishop of Canterbury, and held in St. Paul's. Britons never will be slaves! Why then, do English State-Churchmen remain the slaves of such delusions on the results of disestablishment, delusions which a knowledge of the history of religion in the United States would entirely demolish?"

Religious and Denominational News.

THE METHODIST ASSEMBLIES.

WESLEYAN CONFERENCE.

A deputation of Nonconformist ministers was received very cordially by the Conference on Tuesday morning last week. The event is remarkable, as being probably the first deputation of the kind which has been received by the Conference in the history of Methodism. The deputation only represented the Nonconformists of Newcastle-upon-Tyne, but still it is an unusual fact, and very significant, especially so far as the Ritualists are concerned. The secretary of the Conference, the Rev. Gervase Smith, introduced the deputation to the Conference as they stood on the platform near the presidential chair. The Rev. G. Bell, one of the deputation, said he was there to introduce his brethren—there were nine of them. He would, however, say that he was glad to be there, and to say that Methodism had been a blessing to Britain and the world. He was glad to believe that the different churches of the Evangelical faith would be driven together to battle against the common faith. The Rev. James Mursell read the following address:

To the Conference of the Wesleyan Methodist Connexion, assembled in Newcastle, 1873.

Dear Brethren.—We, the Evangelical Nonconformist ministers of various denominations in Newcastle, take the opportunity of your assembling in this town to offer you the assurance of our hearty Christian affection, of our devout congratulations on all the success with which God has honoured you in your work for Him in the past, and of our earnest prayers that He may vouchsafe to you yet greater prosperity in days to come.

Differing as we do from one another on several points of doctrine and polity, which, however important we may deem them, none of us regard as essential to salvation or to Christian character, we are one in the maintenance of the cardinal verities of the Gospel of Christ. And we believe that in the times which are coming upon us it will more and more behove those who are thus one to take every fitting occasion to recognise and proclaim their unity; and it will be more and more important that, while frankly maintaining all our distinctive views, we should stand shoulder to shoulder in the gathering conflicts of our time, hailing one another as brethren alike set for the defence of the freedom and purity of the Gospel, against all *sacerdotal* corruptions on the one hand and all so-called rationalistic negations on the other. The very differences which to some extent divide us add force to these considerations. The differences are patent to the world, and made much of by the world in its enmity to the truth. The unity which lies beneath the differences is less obvious, and the opportunities for manifesting it are comparatively rare. Those opportunities should be therefore the more highly prized, and the more anxiously turned to account. It is with these views and objects that we have asked permission to present to you these few words of fraternal greeting to-day.

We recognise with gratitude the testimony you have been and are enabled to bear for the liberty of preaching, and for the missionary responsibilities of the church of Christ. We rejoice with unfeigned joy in the glorious results which have attended your work, especially in the more neglected districts of our land. We believe that your example has done much, and will yet do more to inspire other Christian bodies to generous rivalry with you in this Evangelistic campaign, and to suggest wiser methods of carrying it on. We observe with thankfulness that your statistics present tokens of prosperity and progress, and we join you in beseeching the God and Father of our Lord Jesus Christ that he would pour out upon His Church a larger spirit of faith and zeal, of consecration and prayer, so that the coming of His Kingdom may be hastened, and His way be known upon earth, His saving health among all nations.

GEORGE C. WATT, M.A., B.D., Chairman.

GEORGE BELL, Secretary.

The Rev. HENRY ROJOHNS, M.A., said that he never felt so diffident in standing before an assembly as he did then. Even if he were inclined to make a speech, it had already been done in their address. The presence of the Conference in Newcastle had awakened great interest in Methodism. They never met in their own services without asking the blessing of God upon the Conference. He believed that the Wesleyans had among them the living power of the Almighty Christ. He referred to the coming conflict between the Evangelical faith and Popery and Rationalism. He knew where Methodism would be found, and where the Methodists were, there the Nonconformists would be found. The PRESIDENT, addressing the deputation, said they were gratified with the address which they

had listened to. Their differences were only as the amiss and cumin, compared with the weightier matters of the faith. They could but regard the deputation as the descendants of the men of 1662, who did so much for the institutions and liberties of this land.

The Rev. W. ARTHUR addressed a few words to the deputation, and said that they had addressed them as Methodists. He spoke of the doctrines which, as Nonconformists, they held in common. As Wesleyans they did not mind having schism charged upon them, but they did take care not to inflict the charge of schism upon other Churches. They were together in contending for the common faith. The battle was the Lord's. He hoped and believed that the blessing of God would be given to their churches as the result of their meeting together. The deputation were very heartily received, and withdrew after shaking hands with several of the ministers on the platform. It was resolved by the vote of the Conference to publish in its minutes the Nonconformist address.

Wednesday was set apart for ordaining the young men who have passed their preliminary examinations, and were on Tuesday admitted by vote into full connection with the Conference. The ordination service was held in two chapels—one at Gateshead, and the other at Sunderland—both being accompanied by the imposition of hands. The service at Gateshead was held in the High West-street Chapel, the Rev. Luke Wiseman, the ex-President, being the preacher. He took for his text the words in Timothy iv. 14—"Neglect not the gift that is in thee, which was given by prophecy, with the laying on of the hands of the presbytery." He said we did not call ordination a sacrament, neither did we believe that there was any sacramental grace in connection with the service in which they had just been engaged. The Romish idea of a sacrament was contrary to Scripture and to the history of the early Church. He assured the young men that if they had not come to this service with faith and love to God, it would avail them nothing. The phrase "Once a priest always a priest" contained a double fallacy. First, it affirmed that in the Church there was a body of priests separate from the laity; second, that when a man had once become a priest it was impossible for him to cast off his orders. This he repudiated, and contended that it was possible for a priest by neglect and sin to disrobe himself of his sacred vestiture with which he had been clothed. Although they did not believe in the indelibility of orders, yet they did believe that they had now entered upon a life-long vacation. The sword which the Captain had put in their hands was only to be laid down with their lives. During their probation, it was competent for them or for the Conference to have declared that they had misunderstood their calling, but now the case was altered. They were now clothed with the King's uniform—he trusted for life—and might God help them to prove themselves worthy. He then proceeded to expound and enforce the exposition of the text. He dwelt on the way in which Timothy had been called and fitted for the work of the ministry, and ventured the opinion that the manner in which the young men were put into the Methodist ministry was similar to the course pursued in the Apostolic Church. It was not clear where Timothy was ordained, but it was certain that Paul was present at the service. Addressing the congregation, he said that Timothy was ordained by the body of elders, with Paul at their head, and there was a strong similarity between that custom and the service which had taken place that morning. He defended the validity of the ordination of the young men. They were authorised to perform all religious acts within the limits of the ordained body, and they had received a commission as being called by the Lord Jesus Christ to preach His Gospel everywhere. This was the point on which the Methodist Church joined issue with the Anglican. The Anglican Church had three orders, bishops, priests, and deacons. The consent of the laity was not essential, and though the clergy, by their presence, gave their patronage to the occasion, yet their consent was not required. All who were ordained by the bishops, who were supposed to be in the apostolic succession, were lawfully ordained, and no other, and all who were not thus ordained were held to be intruders on holy ground, and likely to become sharers of the fate of Korah and his company, whom the earth swallowed up. Now, in opposition to the views held by the Anglican Church, Methodists affirmed there was no foundation in Scripture for them, that there was no record of any such ordination in the history of the early Christian Church, and that there was no necessity for ordination to be conveyed by men belonging to a separate order; and they denied that it was required, or essential to the validity of orders. The charge was listened to with great attention by a crowded congregation. It is stated that in some parts of it murmurs of applause were heard, and it was with difficulty the people were restrained from cheering. The Conference has unanimously requested Mr. Wiseman to publish the charge, and one of the speakers referred to it as the answer to the pastoral which the Bishop of Lincoln has addressed to the Methodists. On this point the preacher said—

It is alleged that we are recant to his (Wesley's) principles; that he vehemently protested against his societies leaving the Established Church; that he considered his preachers to be but laymen, and strictly forbade their administering the sacraments; in short, that were he to revisit us, he would be transfixed with indignation. Is it so, my brethren? Is it

true that you are ministering in Methodist chapels, and eating the bread of Methodism, while unfaithful to its trust? I tell you it is not so. I declare to you that in receiving ordination here to-day you are not acting unfaithfully towards the name and memory of Wesley. On the contrary, you are following a course for which he distinctly and elaborately made provision; and you may hold up your heads as honest men, who are neither directly nor indirectly violating or evading a trust. The assertions of some Churchmen may have produced in your minds or in the minds of your people, misgivings upon this subject; and it is important that you should be clear, for nothing can more effectually hinder the salvation of souls than a secret uneasy suspicion that there is something not altogether straightforward connected with your official position. Look then at the trust-deeds of the Wesleyan chapels. These are all (with rare exceptions) framed on Wesley's "Deed of Declaration"—an instrument the validity of which, thanks to resolute opposition, has been established by the highest legal authority. There you find an elaborate definition of the powers of the Conference; there by a single line Wesley could have prevented the members of that Conference from administering the sacraments. But that line was left unwritten. The omission could not have been accidental, for he was at that time in the midst of controversy on this very subject. A single line in that deed has limited our term of residence in a circuit to three years, and you know how rigidly the rule is still maintained. A similar restriction with regard to ordination or the administration of the sacraments would in law have been equally binding; but the line was left unwritten. By the most solemn act of his public life John Wesley left the preachers and people free to act upon their own judgment with reference to the Church of England.

The charge at Sunderland was given by Dr. James, one of the ex-presidents. It was founded upon Timothy, iv. 12–16: "Let no man despise thy youth, but be thou an example to the believers," &c. In conclusion, he reminded them that the work of the ministry was a life-work, and he affectionately urged them to address themselves thoroughly to the great work of "saving souls." At subsequent meetings of the Conference much business was transacted. The Rev. T. B. Stephenson was released from circuit work, and appointed principal of the Children's Home, on the understanding that his support would not be chargeable on any connexional fund. The Rev. John H. Lord was appointed Governor of Kingswood School, and the Rev. Samuel Coley to the Headingley College Divinity Chair by a large majority of votes. The thanks of the Conference were presented to the Rev. Luke Wiseman and the Rev. Dr. James for the charges to the newly-ordained ministers. Both gentlemen were requested to publish their charges. Mr. Thomas Barker, of South Shields, sent a donation of 1,000/- to the Worn-out Preachers' Fund, and Mr. T. Pethwick, of Bristol, 500/-

After the reading of the report of the Children's Home by the Rev. T. B. Stephenson, the Rev. W. Arthur moved a resolution expressive of the gratitude of the Conference for the success of the Home, for the generosity of Mr. Barlow, and for the establishment of the distributing home in Canada for the children who had been rescued in England and trained in the English Home. The resolution, which was carried, was seconded by the Rev. W. Hirst. Speaking in support of the resolution, Dr. Punshon drew attention to the need that there was in Canada for a more plentiful supply of the labour market. Dr. Punshon hoped that they would emigrate to Canada only those children who had been tainted with crime. He spoke of the advantage which they derived in Canada from the fact that the children had been previously trained. He bore hearty tribute to the philanthropic labours of Miss Rye and Miss Macpherson. Dr. Dewart, editor of the *Toronto Christian Guardian*, also spoke in favourable terms of the Home from the Canadian point of view.

The Rev. John Burgess read the report of the Metropolitan Lay Mission for 1873, which stated that twelve months ago, one lay missionary and one deaconess were employed, and four mission-halls were hired; and now, four lay missionaries and eight deaconesses are at work, while grants have been made towards the cost of two new mission-halls, and of three deaconesses to be employed shortly in the neighbourhoods of Westminster, Chelsea, and Hoxton. Missions are now maintained in seven or eight other districts.

The agents of the committee are gathering about them many volunteer workers of both sexes. The committee believe that, as the mission develops, much of the now unusual power of the lay ministry of London may be made available. With the view of increasing the efficiency of the agents employed, monthly meetings are held, at which, in addition to devotional exercises, addresses on subjects of practical importance are given by gentlemen of experience in Evangelistic work in London. The addresses are followed by conversations, in which the missionaries and deaconesses take part. . . . The experience of the year confirms the opinion of the committee as to the great need of a rapid and wide extension of the lay mission among the hundreds of thousands in London who are only accessible to such an agency. An annual income of £5,000 would enable the committee to report to the next Conference the commencement of more than fifty lay missions in London. In addition to the direct result of such a work, incalculable good would come to the churches in London in a revived spirit of mission enterprise, the systematic employment of local preachers in the open air, and mission-hall preaching, and by giving to hundreds of Christian women ample spheres in district visiting, mothers' meetings, and other work.

The adoption of the report was moved by the Rev. Ebenezer Jenkins, and seconded by Dr. Punshon. The latter gentleman contended that the Methodists were moved to action, not merely

by their opposition to Popery and Ritualism, but by their anxiety to save the outcasts of society.

The education committee have met to consider the transfer of schools to the school boards, and especially in connection with the transfer of the Great Queen-street Schools to the London Board. It is recommended as the safest for the guidance of trustees and managers the interpretation put upon Section 23 of the Elementary Act by the Lords of Committee of Council. The case of the Great Queen-street School being one of great urgency, the president gave his signature to the instrument of transfer. The Conference endorsed these proposals. It is provided that "in all cases of transfer the instrument must provide for the resumption of the premises at any time, without being called upon to repay money laid out by the school board."

The following notice of motion was given by the Rev. H. W. Holland:

That the Conference, while receiving and adopting the report of the committee, to whom the whole question of primary education was referred, expresses its surprise and regret that the essential parts of the recommendations of the committee have not been adopted by the Government in their scheme for the amendment of the Elementary Education Act of 1870, and the Conference hereby records its deliberate conviction that, in justice to the interests of national education in the broadest sense, and to the different religious denominations of the country, school boards must be established, and an undenominational school placed within reasonable distance of every family. It has been carried unanimously.

The Rev. A. M'Aulay read the statistics of Church membership for the past year. There are 20,844 on trial, and 5,632 members have died, the total number of members of society now being 348,580. The total increase in the number of members for the past year is 1,730. The thanks of the Conference have been presented to the following gentlemen for gift of trust property—Mr. Thomas Hazleworth, for schoolroom, worth 1,000/-, in Runcorn Circuit; Mr. Savage, for property worth 1,500/-, in Spalding Circuit; Mr. Overy, for property worth 700/-, in Stapleton Circuit; Mr. Stott, for minister's house, with land worth 1,000/-, in Haslingdean.

On Sunday many of the pulpits in the neighbourhood of Newcastle-upon-Tyne were occupied by ministers attending the Conference, among the number the Rev. Signor Sciarrelli, the converted friar from Rome, who conducted an interesting service in the afternoon at the Fawcett-street Chapel, Sunderland. The Rev. W. Jones, of Naples, acted as interpreter. Large open-air meetings were held both in Newcastle and Sunderland, which were addressed by some of the prominent men of the connexion.

UNITED METHODIST FREE CHURCHES

One of the most interesting of the public services in connection with the assembly is that held for the reception of ministers into full connexion. On the evening of Monday, August 4, the large chapel in Baillie-street was crowded to excess before the service commenced. After singing and prayer, the PRESIDENT briefly addressed the congregation concerning the interesting and impressive character of the service, and spoke of the time when he in that very chapel occupied the position now occupied by the young men before him. He then called upon the young men to relate briefly the circumstances of their conversion to God. Other questions followed relating to the motives that actuated them in offering themselves for the work, their purpose faithfully to attend to the duties of their office. The names of the brethren present were—J. W. Armstrong, T. Bailey, C. E. Brooks, G. B. Caple, T. Edwards, O. Greenwood, T. Hammond, W. Howard, G. Kaines, J. R. Nelson, C. R. Rawshawe, H. Scragg, O. Sharpaley, J. Slack, and G. Whaite. Distinct allusion was made by several of these young ministers to the influence of home piety and Sunday-school instruction, and also to the benefits they had derived at times of special revival. The Rev. J. Townend then moved that the whole of the brethren be received into the full ministry of the Methodist Free Churches. Mr. J. B. Allen, of Norwich, seconded the resolution. He referred to several young men who from his own Bible-class had entered our ministry. He spoke of the prominence given to a sound conversion as a qualification for the ministry, and referred to the religious aspects of the times, and maintained that we wanted a deeper baptism of the Holy Ghost, and greater earnestness of purpose. The Rev. W. Patterson supported the resolution, and it was passed by the unanimous vote of the members of the assembly.

At the sitting of the Conference on Tuesday morning, Mr. Chew introduced a series of resolutions which had been prepared by the Connexional Committee. He moved the first resolution, which was seconded by the Rev. C. Edwards, but opposed by Mr. Councillor Barker. The following are the whole of these resolutions:

1. That considering the amount and variety of labour devolving upon the chapel secretary, this committee is of opinion that it is desirable to make arrangements to release the brother appointed to that office from circuit work, that he may devote the whole of his time and energy to the discharge of such duties as are hereafter mentioned. He will, however, be expected to preach on the Sabbath when practicable, and to promote the work of God in connexion as opportunity may serve.

2. That it is expedient that the secretarial duties of the Superannuation and Benevolent Fund, and those of the secretary and treasurer of the children's fund, should be discharged by the chapel secretary, but the accounts of each fund be kept separately as heretofore.

3. That the salary of the chapel secretary shall be 150/- per annum, with furnished house and taxes, to be provided in the following manner, that is to say—25/- per annum from the Superannuation and Benevolent Fund; 25/- per annum from the Preachers' Children's Fund; one half per cent. per annum charged for working expenses to Trustees who borrow money from the Chapel Loan Fund, with such other profits or income as may arise from, or be specially given towards,

working expenses; and the remainder from the Chapel Relief Fund.

4. That this annual assembly hereby designates the Rev. E. Boaden to the said office, with a view of entering on his duties at the annual assembly of 1874, subject to the confirmation of that assembly.

All the resolutions were carried with more or less unanimity. The question of the secretary's residence was left in the hands of the chapel committee; also that of the furnishing of his house. Considerable anxiety was displayed by several circuits that the secretary should reside amongst them, several representatives promising on behalf of their districts to furnish the house.

Mr. BOADEN, in acknowledging the vote of the assembly, thanked his brethren for their strong expression of confidence in him. Mr. Boaden, by his excellent business qualifications, his extensive and accurate acquaintance with those legal points which affect chapel trust deeds, is far more than ordinarily fitted for this work.

At the last annual assembly it was recommended that a marble tablet, surmounted by a medallion portrait, be erected in the Metropolitan Chapel, Finsbury, in memory of the late Rev. J. Everett. It was intended to raise the amount by shilling subscriptions. It was reported by the Rev. T. NEWTON that sufficient funds had not been raised; and as the understanding that subscriptions were limited to one shilling had prevented many from giving as liberally as they would have done, it was agreed that the amount of subscriptions should be left to the feelings of the donors. The committee was re-appointed.

A resolution had been passed in 1868 to the effect that, as it was desirable that ministers on probation should travel at least in two circuits before being received into full connexion, no such minister should remain longer than two years in one circuit. The London 7th Circuit (Chelsea) and the Bristol North Circuit wished the rule not to be enforced in reference to the Revs. J. King and T. Lee, who travelled respectively in the two circuits named, as the change at present would not work satisfactorily in regard to certain schemes on hand. After some discussion, the rule was enforced, in justice to other circuits and ministers who, at their inconvenience, had been loyal to the rule.

Last year there was a long discussion on the importance and practicability of extended operations of a directly evangelistic character. The subject had been left in the hands of the connexional committee for consideration during the year. The Rev. R. CHEW introduced a series of resolutions prepared by the committee on the subject. It was not, he said, sufficient to build beautiful chapels, cultivate the science of music, and preach eloquent sermons, and he hoped the assembly would not be content with merely passing resolutions, but would seek to work them out. The preachers affirmed the desirability of carrying on this work especially in the thickly-populated districts. The scheme was then divided into two parts, and the resolutions were as follows:—

I. CONNEXIONAL EVANGELISM.

1. That as the efficiency of evangelistic efforts will largely depend on the persons employed, the connexional committee shall be empowered to select and engage any connexional minister, or ministers, whom it may deem specially adapted to the work, and who may be willing to engage therein.

2. That the connexional committee shall be authorised to arrange the amount of salary, house accommodation, and other matters of detail, with the brother, or brethren, engaged; but, in general, the remuneration shall be at the same rate as each brother, respectively, could command in ordinary circuit work. The connexional committee may also incur and defray any incidental expenses which may be needed for the efficient prosecution of the work.

3. That the district meetings shall be invited to co-operate, where practicable, with the connexional committee in the prosecution of evangelistic labour, and shall contribute such portion of the expenses as may be agreed upon with the connexional committee; but ordinarily the proportion so contributed shall not be less than one-half.

Many members of the assembly spoke in favour of the scheme. Mr. BARKER (Bramley) moved as an amendment that the carrying on of the work be entrusted to a separate committee in preference to being left in the hands of the connexional committee, but the amendment was not seconded. After some discussion all the resolutions were passed almost without a dissentient. In introducing the second part of the scheme, Mr. CHEW was prepared to expect some opposition, as the committee itself had been divided on the subject. The proposition was to call out and employ a separate class of men who should work under the direction of a local committee, and should not necessarily enter the ranks of the connexional ministry. Mr. MAWSOX (connexional treasurer) opposed the scheme on the ground of the inexpediency of employing a separate order of men, and referred to the difficulties that had been experienced in the working of a former scheme. Considerable discussion took place on this topic, the scheme being supported by the Rev. R. BUSHELL and Mr. J. UNWIN, and opposed by the Rev. T. NEWTON and W. HUARD. The debate was adjourned for the time, but when subsequently resumed the scheme was allowed to stand over, and the committee's recommendations are to be printed in the minutes of the assembly, so that they may be under the consideration of the entire connexion during the year.

The Rev. Thomas HACKING, came forward to present prizes to the young ministers, who in the four years' course of reading had taken the highest position. The prizes, of a total value of 10*l.*, were the gift of John PETRIE, Esq., of Rochdale. The first, value 5*l.*, was presented to the Rev. J. F. ARNOLD, and consisted of Kitto's "Cyclopaedia" three vols., and two other works. The second, was presented to the Rev. T. HAMMOND, and consisted of fourteen vols. of Bohn's Library, value 3*l.*, and the third, to

the Rev. G. B. CAPLE, five vols. of Hugh MILLER's works, with two of Carlyle's "Oliver Cromwell," value 2*l.* Suitable acknowledgment was made of the gifts, and a cordial vote of thanks was passed to Mr. PETRIE for his gift.

On Tuesday evening a large congregation again took possession of Baillie-street Chapel, for the purpose of listening to the charge delivered by the ex-president, the Rev. J. SWANN WITTINGTON. The address, which occupied about an hour and a half in delivery, and was a fine specimen of pulpit oratory, was based upon the words—"Go, stand and speak in the temple to the people, all the words of this life," Acts v. 20. At the close of the ex-president's discourse, a large number remained to celebrate the Lord's Supper, the service being conducted by the Revs. W. R. BROWN, J. KIRKOP, W. JACKSON, J. WARD, T. HACKING, J. MYERS, E. BOADEN, and G. ROBINSON.

On Wednesday morning the assembly resumed at half-past nine with closed doors, in order to consider one or two matters that had been left over on an earlier occasion. The Rev. E. PEARSON's request to be appointed supernumerary to the Cheltenham circuit was granted. During the session the scrutineers gave their report of the ballot for the connexional committee. This committee forms the executive of the body for the year, and consists of the president, connexional treasurer, connexional secretary, corresponding secretary, missionary secretary, and the following elected gentlemen:—Rev. J. S. Withington (Leeds), M. MILLER (London), T. HACKING (Manchester), E. BOADEN (Darlington), J. KIRKOP (Yarmouth), R. CHOW (Sheffield), T. M. BOOTH (Burton), W. R. BROWN (Sheffield), and J. MATHER (Rawtenstall); and Messrs. W. H. HART (Birmingham), W. BUTLER (Kingwood), J. C. YEWDALL (Bradford), A. SHARPELEY (Market Rasen), J. CUTHBEATON (London), H. P. VIVIAN (Redneth), R. LLOYD (Liverpool), T. BODDINGTON (Manchester), J. GREEN (Shields), and J. HARLEY (Rochdale).

It was stated that at Todmorden the trustees, who are about erecting a new chapel, had been somewhat troubled by a neighbouring proprietor seeking to restrain them from building. Counsel's opinion had been given against them, but the Court of Chancery had refused to grant the injunction, at the same time highly commanding the proposed erection.

At the usual dinner on Wednesday, in accordance with the custom of the assembly, several ministers of other denominations were invited to dine with the representatives. When the repast was over the president read letters of apology from the Rev. J. BINNS (Wesleyan) and E. C. LEWIS (Countess of Huntingdon's). The Rev. W. PATTERSON and Mr. ALDERMAN GARNETT then spoke words of welcome to the visitors, expressing the pleasure felt on the occasion by the representatives. Responsive speeches were made by the Revs. W. F. BEARDSSELL (Baptist), H. W. PARKINSON (Congregational), T. H. PATTISON (Baptist), R. P. DOWNS (Wesleyan), and M. WILSON (Primitive Methodist), in which congratulations were given as to the political, ecclesiastical, and spiritual feelings entertained by the Free Churches, as indicated in the speeches and sermons delivered during the assembly's sittings.

In the afternoon a vote of thanks to the ex-president for his charge, was moved by Rev. G. WAITZ, and seconded by the Rev. J. SLACK, two of the young men to whom the charge was addressed. Coupled with the vote was a request that the charge might be printed in the magazine. The request was acceded to. Then followed a report and debate on the numerical and spiritual state of the connexion. The report was presented by Mr. J. POWELL, of London, and stated that the circuits generally showed signs of prosperity. In eighty-two circuits there is an increase of numbers, but a decrease in ninety-two circuits. The entire decrease at home is 676, but an increase of 335 on the foreign stations reduced the total decrease to 341. Inquiries had been made as to the causes of decrease, and the committee recommended (1) that a church register be kept in every society, and regularly compared with the class-books. (2) The use of proper schedules in circuits for the recording the number of members; (3) meetings of preachers and officers to consult as to the best means of promoting the religious welfare of the churches. Special inquiry had been made as to the influence of the class-meeting test upon the numerical returns, and the result was that in many circuits where decreases were reported the test had not been adopted, while its strict adoption in many other places was coupled with considerable increase of members. The committee further recommended that the last Sunday in October be observed as a day of special humiliation and prayer, and that where practicable the following week should be devoted to special religious services. The subject was spoken to by several members of the assembly, the debate being resumed on Thursday morning for a time. Mr. BAKER, of Leeds, thought more attention should be paid to Sunday-schools, and he had been impressed by the frequent references on Monday night by the junior ministers to the influence of Sunday-schools in the development of their religious character. The Rev. S. S. BARTON was more concerned to ascertain the causes of decrease than as to the decrease itself, special reference had been made in the committee to imperfect registration, chapel debts, removals, &c. The Rev. J. MARTIN maintained that the class-meeting was not the only test by which to gauge the spiritual life of the people.—The Rev. M. MILLER agreed with that remark, and referred to

the many calls now made upon religious people in reference to political and social movements. He did not regret that many were thus engaged. He also reminded the assembly of the increased religious zeal of other sections of the Church, so that we could only expect to derive a smaller proportion of the numerical increases in religious matters. He further thought that the Sunday-school should have more attention both from ministers and laymen, and that some attention should be given to the improvement of the lay ministry.

A somewhat large mission work is carried on by the United Methodists in Australia; but for the last year or more there has been some dissatisfaction in that colony in reference to the administration of the affairs of the churches. About ten or twelve years ago when the mission was in a disorganized state, the Rev. T. A. Bayley was sent out to superintend the mission, and certain powers were vested in him as to the disposal of monetary grants from the mission funds. It is now complained that the exercise of this power produces some dissatisfaction in the churches. The Rev. J. LANGFORD, who had a seat in the assembly as a representative of the Australian Mission, made a statement as to the affairs of the mission there, and said that things were done in Australia which were not in harmony with the principles of Free Methodism. The discussion was adjourned, and resumed on Friday. Resolutions were passed to the following effect:—That all remittances from the mission funds be forwarded to the Rev. T. A. Bayley, and all local funds be in the hands of local treasurers appointed by the Australian district meeting, but that all moneys be distributed according to the decision of the district meeting, no veto power being possessed by any one. The division of the Australian district was recommended to stand over for the present; a grant of 560*l.* was made for the next connexional year, 60*l.* being a personal grant to Mr. Bayley for special services and expenses in connection with the superintendency of the missions. All parties were recommended to cultivate feelings of confidence and Christian kindness towards each other, so as to settle all past disputes; and one or two matters that had recently presented themselves were left in the hands of the committee.

On Thursday afternoon memoirs were read of deceased ministers. The Rev. S. WRIGHT read a sketch of the life of the Rev. JOHN MANN, tracing his history as a local preacher in London, his separation from the Wesleyan body in consequence of the disturbances of 1849, his career as a Reform agent, and subsequently as a minister in the Free Churches, during the course of which he had held the office of president and wielded a considerable influence. He died September 13th, 1872, in his fifty-eighth year. The Rev. A. HOLLIDAY read a memoir of the late Rev. J. W. JONES (prepared by the Rev. M. T. MYERS). Both memoirs were ordered to be printed in the minutes after revision by the editor. The Rev. W. JACKSON read the address to the churches, which was also accepted and ordered to be inserted in the minutes. It was announced that the Rev. C. NEWTON'S work on "Life, Labours, and Wanderings in Eastern Africa" would be ready in October, and a large circulation was hoped for. The ballot for the Missionary Committee was taken, with the following elections, the Rev. S. S. BARTON, Messrs. J. CUTHBERTSON, G. LUCKLEY, C. CHEETHAM, W. HICKS, T. WATSON, R. ELLIS, B. G. BAKER, and J. HASLAM, together with the connexional officers. Reports were then presented of various funds. That of the Preachers' Children's Fund was read by the Rev. T. ELLERY. The number of children now on the books is 231, the income for the year was 1426*l.* 11*s.* 2*d.*, and a balance of about 50*l.* was left in hand. There are some arrears from circuits still unpaid. The report was adopted, and the treasurer was thanked for his prompt and courteous attention to his duties, and was presented with a gratuity of 25*l.*, being requested to continue his services another year. A vote of thanks was also accorded to the Rev. JAMES WARD for his services as secretary to the fund, and he was re-appointed. The Revs. W. FRANCIS and B. STUBBS were requested to audit the accounts. The Rev. A. HANDS presented the report on the Superannuation and Beneficent Fund. Many ministers have joined the society during the year, still there were many unconnected. The annuities from the fund had increased from 60*l.* in 1866, to nearly 700*l.* in 1873. Grants had been made for assistance in furnishing houses for retiring ministers or widows to the amount of 110*l.*, contributions returned, 23*l.*, special grants for personal or domestic affliction, 17*l.* 10*s.* The income for the year has amounted to about 2,416, and the capital account, including 15,501*l.* 16*s.* for loans, amounts to a total of 18,281*l.* 5*s.* 4*d.*. The report was adopted; a vote of thanks to the secretary was passed, with a gratuity of 25*l.* The thanks of the assembly were also presented to O. ORMEROD, Esq., of Rochdale, for his valuable services as treasurer to this fund, and who is compelled to retire through ill-health. Mr. R. ELLIS, of Harrogate, was appointed his successor, and the following committee was appointed. The connexional officers and the Revs. S. S. BARTON, R. CHEW, W. HUBBARD, E. BOADEN, J. MATHER, J. MYERS, T. NEWTON, G. ROBINSON, W. R. SUNMAN; and Messrs. J. BEADS, J. HASLAM, W. E. HOLT, J. HERIBERTON, O. ORMEROD, RUSHWORTH, G. SWALLOW, T. WATSON, and A. WESTON.

Friday was the last sitting of the Conference. Some suggested alterations in the rules of the Superannuation and Beneficent Fund were deferred

till next year's session, which it was decided to hold at Newcastle. Reports were presented relative to the Sunday-school and Local Preachers' Fund (income £2,672); also the Chapel Fund (£1,496). In the report of the Chapel Loan Fund, it was stated that during the past year the sum of £17,925 had been expended upon new chapels, leaving debts of £8,875; chapels enlarged, 6,560; amount raised, £2,273; debts remaining, £2,287; schools built to the cost of £2,703; amount raised, £2,232; debt remaining, £71; total of new creations, 27,222; amount raised, £14,689; debts remaining, £2,533; amount raised towards reduction of old debts, £14,880; total raised, £22,572. The Rev. E. Boaden was re-elected to the office of secretary. The President and Mr. J. Ashworth were requested to represent the assembly at the New York Evangelical Conference in October. The missionary secretary brought forward resolutions, which were carried, that the salary of ministers in full connexion in circuits receiving grants from the connexional or mission funds, should be £100, with furnished house and taxes, and an additional 20% where there was no such house; salary of married ministers still under a period of probation, 90%; except in those cases where there have been stipulations with the committee on giving consent to marry to the effect that there should be no additional claim on the connexional fund; salary of unmarried ministers on probation, 65%; salary of young ministers prior to being received on probation, 60%.

After votes against the Contagious Diseases Act, and in favour of international arbitration, some routine business was gone through, and the assembly was declared dissolved.

The numerical returns of the connexion are as follows:—Itinerant preachers, 329; supernumeraries, 24; local preachers, 3,374; leaders, 4,309; members, 66,566; on trial, 4,861; removals, 3,862; withdrawals, 3,150; deaths, 1,151; chapels, 1,303; preaching-rooms, 277; chapels built, 28; chapels enlarged, 11; Sunday-schools, 1,218; Sunday scholars, 160,037; Sunday teachers, 24,152; day-schools, 91; day scholars, 11,148; day teachers, 180.

Bangor Cathedral was reopened on Friday, after being restored at a cost of 2,000£.

The sum of 5,000£ has been sent to the Church Missionary Society "as a thank-offering for sparing mercies."

The *Irish Ecclesiastical Gazette* states "that Lord Carrick is an able lay preacher, and holds Sabbath evening conferences every week at his own residence in the county of Kilkenny."

ATTLEBOROUGH.—The Rev. W. S. Brown, after thirty-eight years pastorate of the Baptist church in Attleborough, has resigned his charge and closed his official connection with the church on Sunday last. Mr. Brown has passed the ordinary term of human life, and for some time has suffered from ill health and growing infirmity. With failing health he feared the interests of the church, to which the greater part of his public life has been devoted, would suffer, and, therefore, he has resigned. Like many other self-sacrificing Nonconformist ministers, after a long life given to the service of the Gospel, Mr. Brown is almost wholly unprovided for in his old age. An appeal will be issued immediately in his behalf.—*Norfolk News*.

OXFORD.—The Commercial-road Chapel, Oxford, has been closed for nearly three months for alterations. The ground floor has been entirely reseated, suitable provision has been made for lighting and heating, the galleries have been much improved, the chapel ceiled throughout, and, in addition, two good schoolrooms have been provided. The total outlay is nearly 400£. There is sitting accommodation for 500 hearers. The chapel was re-opened on Friday, August 1st, when the Rev. J. P. Chown, of Bradford, preached in the afternoon and evening, tea being provided in the interval between the services. On the following Sunday the Rev. George Hill (pastor) preached morning and evening. The church has long suffered from the lack of suitable accommodation for carrying on Christian work.

THE EVANGELICAL CONFERENCE AT NEW YORK.—On Monday afternoon a general meeting, called by the Evangelical Alliance, was held at Exeter Hall, in connection with the Evangelical Conference which is about to be held in New York. The Rev. C. D. Marston, M.A., vicar of St. Paul's, Onslow-square, who presided, opened the proceedings by stating that in all probability the proposed conference would be one of the grandest sights in the history of the world, inasmuch as those present would discuss the great Christian problems of the day—social Christianity, political Christianity, as regards its aggressive work in the world, and the remedy of social evils. He did not like to indulge in too bright anticipations, but he could not help thinking that the results of the conference must produce a beneficial effect throughout the civilised world. Several hymns were sung, and prayers offered, and it was announced that the conference would be opened on October 2, when an address of welcome would be delivered by the Rev. Dr. William Adams, of New York. Amongst Englishmen who will take part in the discussions are, the Dean of Canterbury; Mr. Charles Reed, M.P.; Sir Harry Verney, Bart., M.P.; the Rev. Dr. Rigg, Principal of the Wesleyan Training College, Westminster; the Rev. Dr. Angus, Principal of the Baptist College, Regent's Park; the Rev. Professor Stanley Leathes, M.A., of King's College, London; the Rev. Dr. Parker, of the City Temple; and the Rev. W. H. Freemantle, M.A., rector of St. Mary's, Bryanston-

square, and chaplain to the Archbishop of Canterbury. A very large number of professors and eminent American divines are in the list of speakers, and the Rev. Père Hyacinthe will deliver an address. The conference will last about a week.

UTLEY.—On Tuesday week special services were held at Utley Congregational Church in connection with the recognition of the Rev. Samuel Kennedy (late of Newport, Monmouthshire) as pastor. The proceedings opened with a public tea in the schoolroom, to which about 200 sat down; after tea the congregation adjourned to the church. The chair was occupied by the Rev. A. B. Morris, Keighley, who said the newly-formed church at Utley was an offshoot from the church at Keighley—in fact, their firstborn, and he for one was glad that their child had resolved to have a pastor of her own and to get married as it were. On behalf of himself and the other Nonconformist ministers of the town and neighbourhood, he could promise his brother, Mr. Kennedy, a hearty welcome. The Rev. Henry Oliver, B.A., next addressed the meeting on "The Christian Ministry." Mr. Oliver, who comes from Newport, spoke very highly of the talents and services of Mr. Kennedy, with whom he had been associated for several years, and bore testimony to his uniform kindness and willingness to work in the Master's service. Mr. Wm. Marriner Brigg made a statement with reference to the choice of Mr. Kennedy as their pastor, and said now that their minister had come amongst them everyone would render to him every assistance. The Rev. Samuel Kennedy was then called upon to address the meeting. He had come among them with a strong desire to promote their spiritual welfare, and should be greatly assisted and cheered at having the prayer and sympathy of the church and congregation. After the singing of a hymn, Mr. Wm. Richardson gave a detailed account of the rise and progress of the church at Utley. The Rev. William M. Statham, Hull, gave an excellent address on "The relation of our Free Churches to the present time." He said a bright future was before the Free Churches if they only stood firm by those grand principles which their fathers had suffered so much to maintain. They must not fail to uphold the glorious Gospel in all its fulness, and declare pardon only through the blood of Jesus Christ. A crisis was at hand, and it behoved everyone to be ready to give an answer for the hope that he had in the Gospel.

NEW CONGREGATIONAL CHURCH AT ELSWICK.—The memorial stone of the new Congregational church in the pretty little village of Elswick, Lancashire, was laid on the 30th ult. Nonconformity in this district has a connected history of more than two centuries. The new building is styled a memorial church, which has a double signification in this instance. It honours and perpetuates the memory of the faithful preachers and laymen of the past two centuries, whose "works" emphatically "do follow them," and its chief structural feature—the tower and spire—is erected at the sole cost of R. C. Richards, Esq., as a living memento of his relatives, whose ashes lie in the burial-ground of the old chapel. The ground-floor chamber of the tower is arranged for use on funeral occasions. The style of the building is English Gothic of the geometrical period, very simply treated. The accommodation in the church is for 250 adults in pews, and 50 more in free benches, exclusive of the choir. The tower is 12ft. square externally, and the spire will rise to a height of nearly 90ft. The architect is H. J. Paul, Esq., of Manchester. It is intended to complete the works so that the church may be opened in the early part of 1874. The estimated cost of the building is 3,000£, but an additional sum of 300£ will be required for completing all that is needful in securing proper access to it. Towards this sum about £2,347. had been paid or promised prior to this public ceremony. The memorial stone was laid by Sir James Watt, who employed for the purpose a mallet made of the old oak which came from Duckinfield Old Hall Chapel, Ashton-under-Lyne. The Rev. J. Armitage, the pastor, and the Rev. Dr. Halley, of London, delivered addresses on the occasion. The latter spoke on the principles of Congregationalists. Alluding to the Thirty-nine Articles of the Church of England, he said that the 19th Article, which described the visible Church of Christ as a congregation of faithful men, in which the pure Word of God was preached and the sacraments duly ministered according to Christ's ordinance, belonged undoubtedly to the Congregationalists, and he firmly believed that the doctrine of the Thirty-nine Articles was more generally preached in Nonconformist chapels than in parish churches. At the evening meeting, over which R. C. Richards, Esq., presided, Mr. Armitage was presented with a purse of gold as a testimony of the esteem and regard felt for him by the members of the church and congregation; the Revs. S. Clarkson, F. Bolton, Dr. Halley, G. Price, and J. Wayman addressed the assembly. Edmund Harrison, Esq., a descendant of the Rev. Cuthbert Harrison, of the 17th century, also delivered a brief address, which was listened to with much interest, after which the proceedings were brought to a close.

IRISH PRISONS.—A very satisfactory return has been made by the Inspector of Irish Prisons, showing a steady diminution in the amount of crime in the country. In several cases the accommodation provided has hardly been required, and a recommendation is made to substitute central depots for persons condemned to undergo long sentences, instead of the existing costly establishments.

Correspondence.

CENTRALISATION.

No. I.

To the Editor of the Nonconformist.

SIR,—The Times, and indeed, all the Liberal journals, are asking for an explanation of the cause of Liberal candidates being everywhere defeated. In my humble opinion, no satisfactory explanation has been given of the causes which have proved so disastrous to the so-called Liberal party. The education policy of the Government has contributed a large share to the present state of things, but it does not explain, for example, the Tory success at Greenwich. If the 3,000 Nonconformist voters had gone to the poll, there would still have remained some 6,000 unpolled voters. Mr. Board did not poll the full strength of his party, so that we may be pretty sure that mysterious individual of whom we used to hear so much, "the Conservative working man," did not contribute materially to the result. Mr. Angerstein's "odd thousand" was doubtless made up of "respectables," genteel Whigs, "Liberal wire-pullers," and "Gladstone worshippers." Dr. Langley's supporters were drawn chiefly from the Irish Roman Catholics and men of extreme Radical opinions. The vote of the people was not given. The 6,000 genuine English working men of Greenwich were silent. That silence is ominous, if not dangerous. The cause of that silence is passed over by almost the entire Liberal and Conservative press, including the Nonconformist organs. It is the dangerous centralising legislation of the last five years that has brought matters to this present pass.

It is interesting and curious to trace the origin, rise, and progress of centralisation in the legislation of this country during the last twenty years. It is really a history of the progress of despotism. That centralisation has made alarmingly rapid strides under the fostering care of the present Administration, even a casual observer cannot have failed to notice. But, where are we to look for the first cause of this development? In my humble judgment the "Oxford Movement" was the mother of centralisation. It was in her lap that the child was nursed and brought up. The men who have shown themselves the greatest promoters of this species of "Bismarckism," are also to day identified with the sacerdotal party in the Church, as they were twenty or thirty years ago with the originators of what is falsely called the "Catholic" revival. If we examine the principles of the High-Church party, and more especially of the Roman Church, of which they are a base imitation, we shall there find that if those principles are applied, and according to their own statements they must be, to secular matters, the result must be very much like the legislative enactments of the present day. The arrogant claims of the priesthood to the absolute control of the people in other matters than spiritual, is the same thing as the centralisation theory in legislation. What have we witnessed, and do now witness, in the bulk of the rural parishes of this country? The parson, or "priest," as he delights to style himself, assumes a dictatorship over his parishioners in temporal matters. (I can afford to leave Dissenters out of the question, although our very existence greatly strengthens my argument.) The result is that too often the parishioners have been so disgusted with the invasion of their rights, that they have ceased attending the parish vestries. As a consequence, therefore, local government has been neglected, or fallen into a few and often incompetent hands, for the clergy, as a rule, have adopted a "dog-and-manger" policy. They object to the parishioners attending to the parish business, but do not do it for them. The result is that the Government has felt it to be its duty to find some other means of carrying on the necessary parish business, as witness the various Acts of Parliament lately passed relating solely to local government. In a second letter I propose to show how centralisation has influenced Imperial legislation under the present régime.

I remain, Sir, yours faithfully,

AN INDEPENDENT.

August 12, 1873.

THE DIVINE LIBERATOR.

To the Editor of the Nonconformist.

SIR,—I fear the primary idea of a Free Church is known very imperfectly in the State. Liberty for every man to worship God with his neighbours, after his own fashion as near as may be, sums up the popular political idea of a Free Church. Even in that crude form the idea is so enveloped by the husks with which State-Church associations have laden the heart of the multitude as to render the operation of shredding those husks indispensable to a fair realisation of the true idea of a Free Church.

The associations of the English State Church—the guards of her ceremonial, the chains of her ritual, the fascinations of her political organisation—have pre-

* The Dissenters, as a rule, have taken no part in the struggle which has been going on during the last thirty years in the country parishes between the priesthood and the laity, excepting during the Church-rate controversy. The fight has been, and is still between, the clergy and their own congregations. This is very marked in the dioceses of Salisbury and Exeter, and the south-west of England generally.

vailed to some extent in corrupting the minds of the British people. In the family, these evils embarrass the affections through the entire range of their influence; in political life they inflame the passions to a degree which well-nigh forbids the exercise of judicial prudence; in corporate action they complicate and confound the obligations of religion with the duties owing to the State; and they prove a perennial source of heartburn, if not of discord, wherever ancient charity or modern philanthropy supplies means to enlighten the ignorant, soothe the sorrow, strengthen the feeble, and enoble life. Under the incubus of associations so oppressive, it is impossible for the national mind to shape for itself the true idea of a Free Church.

In so writing I am aware that I appeal to sentiment, and to sentiment prominent at the present hour, which, for truth's sake it is confessed, may possibly pass away and give the place of prominence to some other. But prevailing sentiment is present fact, the thinking and action of life in every form is moulded by it, whether the sentiment which rules the lives of British subjects inclines them to the sensational evils of Ritualism, or to the freezing rigours of Rationalism, or to fanatical fervours in behalf of doctrines in themselves true. The fact, then, is before us, it is possible for the ecclesiastics of the English Church to agitate the heart of the British nation by the power of sentiment to an extent which sober men believe to be inimical to the family, political, and civil life of the realm. This result once achieved, the prospect of the continuance of the evil in one form or other is before and upon us; hence the question must be answered, Does this power to oppress the heart of the nation arise in any degree from her connection with the State?

The union of any Church or Church party with the British State gives that Church a power which it could not otherwise possess. It supplies resources and opportunities for religious action, and gives increased significance to such action. Were it not so, would any man believe in or accept the connection? No man would connect himself for religious purposes with the State if it could not or did not help him to maintain his religious professions and sentiments. And the more fervid his religious zeal, the more imperious would be his grasp upon the stamnia of State life. Because connection with the State gives to men of religious sentiment an accretion of strength it is an evil. In this imperfect world the tendency of religious sentiment is to excessive manifestation, whether it be the excess of ecclesiastical dignity and reserve or of ecclesiastical fervour and activity of zeal in favour of dogma or of ritual, of polity or of ceremonial. In all cases where there is life the danger lies in pressing the sentiment of that life with a too great urgency upon the attention of those who come under its influence. Whatever additional impetus religious sentiment receives from its patronage by the State is so much of stimulant to the fanaticisms which dishonour the religious life. A State Church becomes innocuous in proportion as her hierarchy is made up of dullards who perceive not the significance of religious sentiments or of usurpers who have no interest in religious truth. What, then, is English State-Churchism? It is that power derived from the resources and vigour and majesty of British law—by which all that is frail in the thought and passion, the sentiment and action, of Churchmen is organised and gathered into a coherence by which it can thereby be cast, like some mighty snare, upon the people, leading their mind away from individual inquiry after truth and enfeebling or exhausting energies which refuse to be misled. The good, the true, the noble finds expression in Churchmen, not because of their alliance with the State, but by rising above the temptations to which State alliance exposes them. Separate State-Churchism from the piety of the men who uphold it, and it stands forth in all the deformity of a power which worketh oppressively upon all that is upright, all that is honest, and all that is true in the desires and hopes of men.

Now, the primal idea of a Free Church is, I take it, his; that excesses, religious fanaticism as all others, or transgressions of the laws of intercourse whether with God or among men, or in a word sin, are curable only by Divine Agency. No man can redeem his brother or himself. The causative energy which releases our souls from their frail ties is never human, it is always Divine. Apart from this idea, all attempts at worship are a snare, an embitterment, a lie. The liberty to know God must be accorded absolutely before the thought of worship can be entertained. The State Church casts doubt upon the right of man, without her help, to seek after God; hence the stumbling-block it obstructs in the way of meeting for free worship. Free Churchmen meet to worship God because they adore Him for His offers of salvation. Having chosen God as the Source of good to erring, guilty man, they accept of no second Source, or second Cause of good. The British State, whatever its greatness or goodness or that of its employés, can never by any process of legal arrangement or legal authority whatever rise to the dignity of a cause of good to the heart of any man, it can never become a medium of communication from the Father of Spirits to "His offspring." This freedom from man in receiving power from God is the central idea of Free-Churchism; all other Free-Church ideas are subordinate to this and ought to harmonise with it. To bear witness to this truth the Son of God came into our world. To keep it alive and

extend the knowledge of it, the Free Churches have their existence. The moral miseries of State Churches arise from their attempt to divide the empire of souls with their Maker. Let the English mind once grasp this idea of religious freedom, and the days of State-Churchism are numbered, but not in this country until then. In itself it is so simple that the humblest elector may be made to see it. Whatever the religious ignorance of any man be, if unbiased by State Church associations he will see that it is an insult to his understanding to offer to cure it by an Act of Parliament effort. If men ignorant of religious truth can see that it may be presented to their attention by their humblest neighbour with a moral pressure injurious to their manhood, how absurd to send those same neighbours armed with an accession of influence derived from State authority and civil resources! But let the popular idea of a Free Church be that of a community who demands for their neighbours in the reception of religious truth and the discharge of religious duties, an exercise of individual judgment untrammelled by State arrangements and State authority, and who demand this freedom as a doctrine due to the majesty of God, as the only deliverer from religious delinquencies, the most ignorant will see and cordially embrace it. So only can we honour the Divine Agent, whom we believe to be the regenerator of human hearts. In the name of the Holy Ghost, therefore, I protest against State-Churchism as a usurpation of the work and office assigned to Him by our ascended and glorified Redeemer, and venture to ask, with the diffidence which the nature of the subject demands, will you, Sir, do me the favour to present this, my testimony, to the British public through the medium of your journal, in the hope that those who profess as part of their creed, "I believe in the Holy Ghost," may consider whether their attitude towards State-Churchism agrees therewith.

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THE FORTNIGHTLY REVIEW ON THE EDUCATION POLICY OF THE GOVERNMENT.

In the current number of the *Fortnightly Review* appears the first of two articles, by the editor, on "The Struggle for National Education," which is in striking contrast to the opinions on the same subject which find expression in the Liberal weekly papers of London. We may perhaps notice the article elsewhere. Meanwhile it may be well to indicate its drift. Mr. Morley begins by utterly denying the truth of the allegation of some of the Ministerialist Liberals that the present aspect of the question of national education in England is only a new version of the old quarrel between conventicle and steeple-house. On this point he says:—

The complaints against the 26th Clause are set down to the resentment of a religious faction. The cry for universal school boards is explained by the spleen of Dissent. The denunciation of Mr. Forster as a renegade from the principles of those Puritan ancestors of whom he made such untimely boast, is traced to the mortifications of Nonconformist vanity and arrogance. The whole controversy is narrowed to the ancient story of rival churches and wrangling sects. Even Mr. Fawcett, in his new and slightly diverted character of "Moderate Churchman," is refreshed by a Conservative cheer for accusing of sectarian aims the very men who advocate national education and the absolute exclusion of denominational interests. Energetic Dissenters and Churchmen know very well what they are about. No great body of Englishmen will take trouble, and spend money, and face the wear and tear of forming an army and conducting a long campaign, just to gratify a resentment or air a grievance. Those who assert that all this is done at the bidding of a clique must, in the face of all history, believe the Dissenter to be a man of much docility and very little common sense. They can, moreover, have paid no attention to the actual evidence of the universality of the movement. As a body, the Nonconformists are staunch and active in their hostility to the measure, which a sounder and an older Liberal than Mr. Gladstone (Mr. John Bright) has described as the worst measure passed by any Liberal Government since 1832.

The writer then strongly contends that the Nonconformists, whatever their motives or position, are clearly fighting on the side of political progress now as in times past:—

There is not a single crisis in the growth of English liberties in which the State Church has not been the champion of retrogression and obstruction. Yes, there was one. In 1688, when her own purse and privilege were threatened, she did for a short space enlist under the flag which the Nonconformists had raised in older and harder days, and immediately after, when with their aid and on their principles the oppressor had been driven out, she reverted by a sure instinct to her own base principles of passive obedience and persecuting orthodoxy. Yet this is the brightest episode in her political history. In every other great crisis she has made herself the ally of tyranny, the organ of social oppression, the champion of intellectual bondage. In the sixteenth century, the bishops of the State Church became the joyful instruments of Elizabeth's persecution, and in their courts the patriotic loyalty of the Puritans was rewarded with the pillory, the prison, the branding-iron, the gallows. In the seventeenth century, the State Church made her cause one with the cause of the Star

Chamber and the Court of High Commission, with prerogative and benevolences, with absolutism and Divine right. The Nonconformists shed their blood for law and ordered freedom. The Church, when she returned to "exalt her mitred front in court and Parliament," retaliated on them for their services in the great cause which she has always persecuted when she could, and always denounced when she could not persecute, and bitterly suspected, when she has been unable to persecute and ashamed to denounce, by urging on the most vindictive legislation that defaced the English statute book even in those evil days of Restoration. She preached passive obedience with an industry that would have been apostolic, if only its goal had been the elevation instead of the debasement of human nature. When that doctrine became inconvenient, she put it aside for awhile, but, as we have seen, she speedily relapsed into the maxims of absolute non-resistance when power and privilege once more seemed safe. The revolution was no sooner accomplished than the State clergy turned Jacobite, deliberately repudiated the principles of the Revolution which they had helped to make, and did their best to render the Hanoverian succession impossible before it came to pass, and unpopular after. When George III. came to the throne, and politics took a new departure, the State Church clung to her pestilent tradition. Her chiefs were steadfast aids and abettors in the policy which led to the loss of the American colonies; and then in the policy which led to the war with the French Republic. The evil thread of this monotonous tale has been unbroken down to the last general election. That election turned upon the removal of an odious and futile badge of ascendancy from the Irish nation. The Dissenters were to a man on one side, and the dignitaries of the Church almost to a man on the other. All this, it may be said, is an old story. It is so; but if we are told that the present struggle for national education is only a repetition of an old battle, it is worth while to steady our judgment by reminding ourselves what that old battle has been about. The story may be trite, but the moral is not yet out of date.

Nobody pretends that the State Church alone is answerable for all the iniquities and follies of legislation and policy in which she has taken a leading part during the three centuries of her existence. The majority of the nation must share the responsibilities of the laws of the Restoration, of such outbreaks as the St. George's Day riots, of the war against freedom in America, and the war against freedom in France. The active leaders of the State Church had no monopoly of intolerance or coarseness or ferocity or hatred of light. No one asserts anything so extravagant as this. What is true, and a very important truth, is that the State Church has never resisted or moderated these coarse, ferocious, intolerant, and obstructive political impulses in the nation; that, on the contrary, she has stimulated and encouraged them, and where she could, has most unfinchingly turned them to her own profit. The clergy have not been the only enemies that freedom and light have had in our country; but the enemies of freedom and light have always found the clergy eager to lend a hand to their own bad causes, and dress up obscurantism and servility in preacher's phrases and Bible precedents. Nor, again, does any one pretend that either high forms of spiritual life, or noble sons, have been wanting to the Anglican Establishment. Human nature is a generous soil, even in the baleful climate of a State Church. But it is her noblest sons, from Jeremy Taylor down to Maurice, who have ever found their church the most cheerless of step-mothers. It is not they who have shared her power, or shaped her policy, or exalted a mitred front in court and Parliament. They have ever been inside the Church what the Nonconformists have been outside. But they have been too few and too weak. Their names are rightly held in honour among men of all persuasions, but they have been neither numerous enough nor powerful enough to turn aside the verdict of the impartial student that the political history of our Episcopal Establishment, alike in England, in Scotland, and in Ireland, has been one long and unvarying course of resolute enmity to justice, enlightenment, and freedom.

Dissent, it is true, offers little that touches the fanciful and sentimental love, which is so much in fashion in our times, for the picturesque, the gorgeous, the romantic, the sweetly reasonable. Its creeds may be narrow, its spirit contentious, its discipline unscriptural, its ritual bleak, its votaries plebeian. As politicians we used not greatly exercise ourselves in these high matters. Intellectual coxcombry and social affectation are welcome to expatiate upon them at length. The Dissenters have not been favourably placed for the acquisition of the more delicate graces. To stand in the pillory, to have your ears slit, to lie in bishops' prisons, to be driven forth by the hundred from home and sustenance, to be hunted with Five Mile Acts, Conventicle Acts, Test Acts, Schism Acts,—the memory of these things may well leave a tincture of sourness in the descendants of those who suffered them, and a tincture of impatience with those bland teachers who invite them to contrast their pinched theology and sullen dirrigies with "the modest splendour, the unassuming state, the mild majesty," of the Church that afflicted and persecuted them. Dissent is not picturesque, but it possesses a heroic political record. It has little in the way of splendour and state, but it has a consistent legend of civil enlightenment. It may lack mild majesty, but it has always shown honest instincts.

If this, then, be a true reading of the past, as it is assuredly the reading of our most competent students of the past, there is a fair reason why we should expect to find the Dissenters on the right side in the issues of the present. If in old days war between the Churchman and Nonconformist was often, in reality, a war between the forces of political progress and the forces of political reaction, we may perhaps find on looking a little more closely that it is the same conflict which rages now.

Mr. Morley proceeds to show what he conceives to be the real character of the present agitation. The trifling sum of £5,070 paid under the 26th Clause in 1872—no less than £3,405 being paid in Manchester and Salford—would, he says, have raised no storm, unless it represented a principle which would sanction the devotion of far more portentous amounts to sectarian teaching. If the question is really one of principle, the amount,

more or less, is a point that can form no element of calculation. It is only the key to a position :—

The 25th Clause is the tiniest element in an enormous process of denominational endowment. The concentration of hostility upon this minor piece of injustice and impolicy—a concentration that was perhaps inevitable under the circumstances—has given the defenders of the Act a pretext for forgetting that we complain of the injustice and impolicy of the whole. Such curtailment of the true proportions of the controversy has robbed it of all interest to an immense number of those who would have been inspired with zealous interest, if they had seen in the struggle for national education, what it really is, one of the highest and widest issues in the public policy of our own or any other modern State.

It was not these who opposed the education policy of the Government that broke up the Liberal party. The Liberal party was broken up by the Government itself in 1870—by the very men who came into office to resist denominational ascendancy, and then passed a measure which gives to the Church of England about seventy-three per cent. of the total sum provided by the State for the primary instruction of children. To the amazement of the Conservatives, the annual grants to the Church were not merely continued, but increased—lessening the cost of maintaining schools, and lessening for teachers the inducement to increase the efficiency of schools beyond a very low standard. And what is the nature of the instruction given in the denominational schools? Mr. Morley contends that it has been almost worthless; and, if it does not continue to be so, it will be owing to the competition of the unsectarian schools :—

We hear a great deal of the wonders that have been wrought for education in England by the system of which the clergy have been the chief promoters. It is worth while to bear in mind the exact extent of the sacrifices made by the Church. The subscriptions to Church of England schools, according to the last published report of the Privy Council, amounted to £43,034. 13s. 4d. So these schools could have been nationalised for about one-tenth of the Alabama indemnity. It would be ungenerous to speak of the efforts and sacrifices made by the clergy on behalf of their schools in a too critical spirit, if such efforts and sacrifices in the past did not happen to be made the ground of utterly disproportionate claims to educational control in the future. Nothing would be more ignoble than any attempt to disparage the services of the clergy in the spread of instruction. When we hear the denominational system extolled as a magnificent and unparalleled monument of Christian charity and Christian energy, and when it is made to stand in the way of public policy, it would be a feeble postponement of justice to generosity, if we did not ask what after all is the outcome and upshot of this magnificent and unparalleled monument. It is this. Take the year 1866-7, an average year under the vaunted system. In that year, of all the children over ten who were presented for examination, about two-thirds passed in one or other of the standards. Only a half of this two-thirds passed above standard IV. That is to say, two-thirds of all the children over ten left school with less acquirements than were exacted by standard IV. What is this fatal fourth standard? What knowledge does a child carry away, by whom the fourth standard is impassable? "Standard IV. is the very lowest," says one of the State inspectors, "that will enable a child to read the Bible with satisfaction to itself, to pen a simple letter to parent or friend, or to transact any money matters with safety." Therefore two-thirds of the children over ten (and they were only twenty-eight per cent. of all the children over six), came out from this magnificent training, unable to read the Bible with satisfaction to themselves, unable to pen the simplest letter, and unable to do any but the most elementary kind of arithmetical sum. As it has been well put, "two out of every three, on leaving school, are found not to have accomplished the object for which the whole system was devised. The machine fails twice as often as it succeeds." Only one-sixteenth of the children over ten, or one-sixtythird of the whole number over six, is able to pass the sixth standard. That is, only one child in sixty-three, or rather more than 15,000 children in all, received even a decent amount of primary instruction. In a still later report than this—the report of 1869-70—the result appears still worse. "Of four-fifths of the scholars about to leave school, either no account or an unsatisfactory one, is given by an examination of the most strictly elementary kind."

We should never allow ourselves to forget what Mr. Mudella told the House of Commons in 1870, that the English sixth standard, our highest, is below the lowest Saxon, Prussian, or Swiss standard even for country schools. "Arithmetic was taught in the schools in Germany to an extent far beyond that which was deemed necessary here. In Saxony, the pupils before leaving school, were not only called upon to read fluently, and write a good readable hand, but they were also required to write from memory in their own words a short story which had been previously read to them; and the children besides were instructed in geography, singing, and the history of the fatherland, as well as in religion. We had never yet passed 20,000 in a population of 20,000,000 to the sixth standard in one year; whereas old Prussia, without her recent aggrandisement, passed nearly 380,000 every year."

This, then, is the first ground why we should not do anything to encourage or extend the denominational schools. Their secular instruction is bad. They do the work, for which they claim an eternal and substantial gratitude, so ill that the result hardly deserves any gratitude at all. Two-thirds of the children turned out by them come out in a condition of ignorance practically unbroken, and with a quantity of instruction so small as to be practically worthless. As was well said by Dr. Lyon Playfair, "What we call education in the inspected schools of England is the mere seed used in other countries, but with us that seed, as soon as it has sprouted, withers and dries up, and never grows up into

a crop for the feeding of the nation." Politicians who tell us that the one great object of their lives is to secure general compulsory education, seem never to think it of any importance whether the education is good or bad. They deafen you with the statistics of increased attendances, with the jargon of the register and the time-table. To them instruction is instruction, and every hour at school is assumed to be fruitful. We hear how many thousands of schools are open, how many thousands of certified teachers, assistant-teachers, and pupil teachers are employed in them, how many thousands of pounds are required to defray the cost, how many thousands of children attend, and with that portentous numerical demonstration we are expected to be content. Yet a mere mouse comes forth from this labouring mountain. The children no doubt receive a certain amount of drill in cleanliness, order, punctuality, obedience; more than this, they are made in a silent and unconscious way, alive to the presence of social interest and duty around them. They are not left in that half-wondering desolation, that forlorn abandonment, which stamps itself in the weird features of the gutter children of great cities. All this is true and it is important. But such drill is not enough, and no one seriously contends that it is enough. It is essential that the children of the workmen and of the poor should be admitted a little further within the gates of civilisation than this. The denominational schools, as the figures of the results of the examinations prove, have taken no pains to admit them further.

It is not so in Scotland or the United States—in the former especially, where, out of 3,500 students at their Universities, about 800 are the sons of wage-making artisans or peasants. But in England this cannot be, because the instruction of the young is a superfluity left to the sects :—

The denominational schools can never make the provision of good secular instruction their main object, for the excellent reason that the provision of good secular instruction is a secondary object with those who work them. These persons meant, and still mean, sectarian instruction to be the first thing, and secular instruction the second, and second it has been and will be. Here is a recent advertisement from the *Church Times* :—"WANTED, at once, £50 to rescue 200 souls from Dissent. Of your charity help!" On further inquiry we learn that this means that it is proposed to establish a Church school in order to supplant a Dissenting school in a district at Swindon. Yet the people who give this £50. for the purpose of rescuing 200 souls from Dissent will in due time be extolled and cherished by Mr. Forster as persons who have made a sacrifice for education. "In the present condition of Church schools," we are told by the National Society, "it is more than ever necessary that they should be made the nurseries of Church principles. . . . This last [that the children may grow up to be not Churchmen only but communicants] is the object at which we ought uniformly to aim—the training of the young Christian for full communion with the Church; and as a preliminary to that a training for confirmation. *The whole school time of a child should lead up to this.*" Of course, therefore, secular instruction goes to the wall, and the greater the seal of the Churchman, the more surely will this be the case. We have no right to blame the sectarian managers for that. But we have a right to ask for the discontinuance, on the very swiftest terms compatible with practical expediency, of a system which has shown itself so deplorable a failure. Instead of that, the grants were increased—a step neither more nor less than fatal to educational progress. Those who were anxious that the quality as well as the quantity of education should be attended to, urged Mr. Forster to reduce the grants in the lower standards, even if he increased them proportionately in the higher. This most wise suggestion was rejected in the same spirit as most other suggestions likely to be disagreeable to the partisans of sectarian teaching.

Many clerical managers frankly confess that the withdrawal of religious knowledge from the subjects of the inspector's examination has quenched their interest in the whole process. They thoroughly distrust secular instruction. Their organs abound in the well-known nonsense as to its dangers, and solemnly warn us that writing and arithmetic do not make loyal citizens or virtuous men, that there is no moral power in grammar, that geography does not implant generous aspirations, nor does spelling lead us to flee from iniquity. People who had only learnt to read and write, to spell and do sums, "would probably proceed in some such way as many did in Paris; when they felt overawed by the superior power of authority, the people, trained under a system of secular education (*sic*), petitioned for the State to find them whatever capital was needed to convert artisans into manufacturers. When defeat had crushed the power of the State, they inaugurated the rule of the Commune, and by violence appropriated the property of the wealthy, and destroyed whatever could remind them of men in superior position." This marvellous amalgam of wilful falsehood in fact with unconscious folly in inference comes from the official organ of that most important body, the National Society, and it is a fair account of the point of view from which most of the clerical managers in their hearts regard that secular instruction which the nation has to so large an extent placed in their hands.

The writer proceeds to show that the secular instruction in denominational schools is bad because the teachers are bad, and he gives quotations from recent reports of Government inspectors which show that, in the schools examined, there was a narrow range of subjects, low standards, and lower proficiency. In England the schoolmaster is not taught either to acquire or value learning :—

That is not the desire of his employers. They plainly tell us so. "There is need now more than ever," says the organ of the National Society, "that our teachers should be more thoroughly fitted for the religious side of the work; they should not only be religious people, but sound Church people. . . . Is it too much to hope that the Church will furnish from her earnest communicant members an abundant supply of really devout young people, who will give themselves earnestly to the work of school teaching, in the belief that there is no more effective way of benefiting their fellow crea-

tures than by giving them a sound education in the theology of the Church of England?" There is no doubt an additional gusto in doing this, if your education happens to have been largely provided at the cost of fellow-creatures who repudiate the theology of the Church of England.

Of this we shall have something to say by-and-by. The present point is that bad secular instruction for the teachers is the natural result of the denominational system. "The tabulated results of the examination at Christmas last," runs the report of an inspector of Church of England Training Schools, "show continued weakness in the answers of the first-year students upon English history and geography. . . . No subject has been taught in our training schools up to the present time with greater care and attention than the Holy Scriptures and the Book of Common Prayer, and there is no subject in which the students have more universally improved." The consequence is that while a Scotchman and an American can tell us with pride that it is the peasant boy's own fault if he does not carry away knowledge enough from the parish school to fit him for a college course, an Englishman has the sorry tale to tell that four-fifths of the children leave our schools unable to read with comfort, to spell, to write, or to count to any practical purpose. And let us add one point more. The sacrifice of useful secular knowledge to knowledge of the Scriptures does not even procure its own end. A Scotch schoolmaster would not have much chance of holding his own if he were not a hundred times better instructed in the Bible than the average English schoolmaster. And he knows a great many other things besides, and knows them well, while the English schoolmaster generally knows very few other things besides, and knows them extremely ill.

The inspector who now undertakes the religious examination of training colleges which the State abandoned in 1870, assures those who sympathise with him: "The key of our position is the training college. While we have religious teachers, it is really of secondary importance under what regulations they carry on their work. Such as the teacher is, such will be the school"—a statement in which, by the way, we cordially agree, and it is one not borne in mind by those who think the Conscience Clause a perfect guarantee for unsectarian teaching in the hours of secular instruction. "The responsibility thrown upon training colleges can hardly be overstated," continues Canon Norris. . . . "The contrast between their papers as candidates in 1871, and those same young people's papers in 1872, proves most satisfactorily what an advance in religious thoughtfulness a single year in a training college may effect." Of course, the teachers are perfecting themselves in religious thoughtfulness at the cost of arithmetical, grammatical, and geographical thoughtfulness.

This result is only natural, for the teacher is the mere creature of the clergyman, and he knows it, as do also the clergyman and the children.

If any one will take the trouble to turn over the advertisements for schoolmasters and schoolmistresses he will get a useful glimpse into the working of the denominational system, and understand, first, why Dissenters object to pay money for its support and extension, and, second, why the educational results are so lamentable. Sound churchmanship is one constant requirement, though the definition of sound churchmanship must be elastic. One teacher is required to be "Church, earnest but moderate;" another "Church, sound and active." One must be free from Rationalism and Ritualism. Another must have "thorough Evangelical principles." A third, wanted for some Protestant schools near the London Docks, must be "an earnest Catholic, and might live with the clergy if desired." To act as choirmaster, as organist, as parish clerk, "to train a surprised choir in services mostly Gregorian in a beautiful church," "to attend Sunday-school and take charge of the children at church, and to aid from church," "to live in a parsonage, and take charge of and teach a little boy," to be a communicant—such are conditions prescribed again and again. In one case a "preference would be given to one who would do a little secretary's work, and give an hour's private instruction daily to a little boy of seven." In another, the teacher is "to act as clerk and sexton; harmonium, singing, and sewing required. House and £50., and two-thirds of Government grant." Can you expect "learning and zeal" in the department of secular instruction from a class whose members are first and above all things required to fill minor church and domestic offices, down to superintending choir linen and digging the graves of the parish?

There is a special reason in England why this sectarian and partisan spirit is carried into the schools :—

It is the angry feud between Evangelical, Sacramentalist, and Latitudinarian—between the State-Church and that dissent which an eminent prelate classed with overcrowded cottages and beershops, as one of the three great hindrances to the progress of morality—it is this active passion which gives denominationalism in England a complexion and significance which belong to it in no other country. The denominational distinctions in Prussia do not represent a violent social combat, and the moment denominationalism was supposed to mean a combat of this kind in the case of the priests, we know what became of it. In England the sects are at open war, and the schools represent one of the most important battle-fields. "We want Church teachers," says the organ of the strongest sect, "as the true protection of society against modern Dissent, which does not believe enough, against Romanism which believes too much, and against infidelity that believes nothing at all." Again: "We have elevated the people to the franchise, and by their use of it they can now practically rule the course of legislation. Here then is the Church's opportunity. She has two-thirds of the voters of England under her direct teaching! It will be her own fault if she do not imbue them with her principles, and secure their allegiance to her cause." "If the Church has made proper use of her schools, her grown-up children will know how to make a proper use of what they have learnt, and will manfully defend her."

* National Society's Monthly Paper for June (p. 122), and for July (p. 145).

In the rural districts especially, a rare chance has been thrown away of inculcating and diffusing a new sense of the value of instruction, and of deepening habits of local self-government:—

Now all the objections in the mouths of the clergy and others against establishing school boards in country parishes are simply objections to self-government, and a denial of its services exactly in those conditions where they are most needed. It is precisely in the rural districts that the consciousness of national life is feeblest, the sense of public responsibility most confused, the habits of collective action for public objects least formed and least on the alert. It is precisely in these districts that our present educational policy takes an important department of the local affairs out of the hands of all but the clergy (for as a rule the lay managers are dummies), and so there is a double loss. Not only does the administration of an enterprise largely conducted by means of Government grants lose the wholesome supervision of a miscellaneously composed body of laymen; the laymen themselves lose one of the very few fields of public co-operation open to them. With that they lose the chance of improving in all the habits which such public co-operation implies, and they fail to acquire what is so vastly important that they should acquire, the sense that the school represents a national duty and not a clerical hobby. We do not expect any transcendental enthusiasm from small farmers and country shepherds, but there is among them, as among other people, a certain amount, if not a very large amount, of the capacity of public spirit. To make them take a part in controlling the school would be doing all that is possible, whether that all be much or little, towards evoking and stimulating this public spirit in that very department where its absence is most mischievous. It may be urged that rural school boards would never avail themselves of the permission to make compulsory bye-laws. Even then the rural districts would be in respect no worse off than they are now. But of course no statesmanlike settlement of the question will leave so important a general principle as compulsion to be applied at the will of the boards.

Though tenderness for denominational schools did not lead the Government away from our admirable tradition of local administration in the towns, yet even in them this tenderness has had most evil effects. The effect of the Act has been first, as every one knows, that the election of members of the boards is the cause of the most bitter kind of sectarian struggle on every occasion. Second, in consequence of the action of the cumulative vote, the boards are often filled with eager sectarian representatives, who attend to push or guard the interests of this or that religious faction, rather than to co-operate in the largest and most free spirit in one of the greatest of public works. Hence while in the country districts the opportunity of stirring lay interest and securing active lay participation, has been thrown away, in the towns it has been used, but used in the worst manner possible.

Mr. Morley's masterly review of the "Struggle for National Education" is to be continued in the next number of the *Fortnightly*.

ELECTION INTELLIGENCE.

EAST STAFFORDSHIRE.—The election for this vacancy resulted on Thursday in the return of Mr. Allsopp, the Conservative brewer, by a large majority. The numbers were declared to be as follows—

Allsopp 3,629
Jaffray 2,692

Majority ... 937

In reference to this election the *Birmingham Morning News* says:—

Bible and beer were inseparable with them (the Tories), and a very striking instance was to be found at the Dartmouth Hotel, West Bromwich. In the window of the inn, crowded with Allsopp's agents, appeared a remarkable sketch of two cherub-faced Sunday-school children, bearing between them a banner, and which bore the "strange device" of a Bible ornamented with a crown and sceptre, with the following lines beneath:—

"Holy Bible, Book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to tell me what I am."

Then came, "Shall we have this blessing taken from us? No. Then vote for Allsopp."

It is stated that the Conservatives of Staffordshire, elated by Mr. Allsopp's success, have resolved to contest every seat in the county.

NORTH-WEST RIDING OF YORKSHIRE.—Lord Frederick Cavendish has issued his address soliciting re-election. On Monday a meeting of the West Riding Liberal Registration Society was held at Bradford. Every section of the Liberal party was well represented. Mr. Matthew Wilson, of Esholt Hall, presided. Two resolutions were unanimously adopted. The first congratulated Lord Frederick Cavendish on his appointment to office, and expressed full confidence in his ability to discharge the duties devolving upon him as a Minister of the Crown. The second resolution appointed an election committee. Lord Frederick Cavendish was present, and was received with enthusiasm. Mr. Illingworth, M.P., who has throughout very strongly opposed the education policy of the Government, has accorded his support to Lord Frederick, and also urged the Liberal party in the division to a man to give him a cordial reception. An influential meeting of the leaders of the Conservative party in the division was held at the same time. No resolution was passed. But at another meeting yesterday the following resolution was ultimately adopted:—"That the Conservative party decline to contest the vacancy in the Northern Division of the West Riding, anticipating, as they do, a very early dissolution of Parliament." Consequently Lord Frederick will have a "walk over." The issue of the Speaker's writ is not expected before Monday

week, and in that case the election will probably take place between the 4th and the 12th of September.

RENFREWSHIRE.—There will be a keen contest for the representation of Renfrewshire, vacant by the elevation of Mr. Bruce to the peerage. The supporters of Colonel Mure, Liberal, and Colonel Campbell, Conservative, both large landed proprietors, met in Glasgow on Saturday. The former has returned from the continent. He would have come forward at the last election, but made way for Mr. Bruce. In his address, Colonel Campbell declares himself in favour of Church and State, and religious teaching in schools; he is opposed to the Permissive Bill. Regarding finance he thinks efficiency ought never to be sacrificed to parsimony. In the matter of game he would give real protection to tenants. Any measure for the equalisation of the burrough and county franchise should settle at the same time all the collateral subjects which are of necessity involved in such a change. Colonel Mure has issued his address. He offers himself as an independent supporter of Mr. Gladstone's Government. He holds that the maintenance of the churches and services of the Established Church should be defrayed out of a voluntary rate. He approves of assimilation of the burrough and county franchise, and a more equitable adjustment of local burdens. He approves of the abolition of the law of entail and hypothec, and thinks that the entire exclusion of ground game from the game list would be the best solution of the question.

SHEFFIELD.—Dr. Langford, of Birmingham, was a candidate for the seat vacant by Mr. Glyn's elevation to the peerage. He has now retired, and in his parting address published on Saturday, says: "Mr. Seymour having publicly declared that if elected he will be prepared to vote for the repeal of the 25th section of the Education Act, for the universal establishment of school boards, and for compulsory attendance at school, I feel justified in withdrawing from the present contest. I congratulate you upon the important concessions to the Liberal opinions of the constituency. I feel the less hesitation in taking this step, as Mr. Seymour advocates the assimilation of the county with the burrough franchise." Mr. Danby Seymour (Liberal) and Mr. Bennett-Stanford (Conservative) are now the only candidates for the burrough. The late member, the Hon. George G. Glyn, now Lord Wolverton, has issued a farewell address, in which he says:—

In returning to your hands the trust which you have for seventeen years confided to me, I beg to thank you for the kindness which I have ever received from you. I look back with pleasure to the period during which I had the honour of representing you in Parliament. I tender to you my acknowledgments for the opportunities your confidence has afforded me of promoting to the best of my ability, in public and in private, those Liberal principles which I have ever professed and, I hope, consistently adhered to. I recognise your indulgence on many occasions, and thank you for the opportunity you have given me as your member of placing my services, however humble, at the disposal of my great leader, Mr. Gladstone, and the Liberal party during an eventful period in the House of Commons.

BURY, LANCASHIRE.—Mr. H. M. Richardson, of Ivy Bank, Higher Broughton, has issued an address to the electors of Bury in the Conservative interest. Mr. Richardson has the distinct promise of the support of the licensed victuallers in the town, who are a numerous and influential body. Another Conservative candidate, however, has been announced to come forward, but his name is withheld for the present.

FINSBURY.—It is said that this metropolitan borough will be contested by "a gentleman of local influence" in the Conservative interest.

MARYLEBONE.—Mr. Christie, C.B., an advanced Liberal, has announced his intention of contesting the representation of Marylebone at the next election.

TOWER HAMLETS.—Captain Maxse, it is stated, has consented to contest the Tower Hamlets at the next election, in response to an invitation from the Tower Hamlets Electoral Association.

BARNSTAPLE.—The Liberals have resolved to contest both seats, but have not yet fixed upon their candidates. It is said that Mr. John Macmillan will come forward as an Independent Liberal.

BATH.—Mr. Dalrymple, M.P., having declined to contest his seat for Bath at the next election, Lord John Hervey, brother of the Marquis of Bristol and nephew of the Bishop of Bath and Wells, will be the Liberal candidate, in conjunction with Mr. Hayter.

MANCHESTER.—Mr. W. R. Callender will, it is expected, be Mr. Birley's colleague as a Conservative candidate.

DEWSBURY.—The Radicals of Dewsbury have resolved to bring forward Mr. J. C. Cox, who was lately defeated at Bath, to oppose Mr. Sergeant Simon.

NORTHAMPTON.—On Monday night, at a crowded public meeting held at the Town Hall, Northampton, Mr. C. Bradlaugh was, by a unanimous resolution, adopted as a candidate at the next election.

RECONSTRUCTION OF THE GOVERNMENT.

It has been known that since the session of Parliament closed Cabinet Councils have been held, with a view to a re-arrangement of the Ministerial offices, made necessary partly by the resignation of Mr. Baxter as Secretary of the Treasury, partly by the desire of the Marquis of Ripon and Mr. Childers to retire, and partly in consequence of internal dis-

sensions. The result has been that Her Majesty has given her consent to the following changes:—The Marquis of Ripon (President of the Council) and Mr. Childers (Chancellor of the Duchy of Lancaster) retire on account of private affairs. Mr. Bruce, with a peerage, will be President of the Council. Mr. Bright will become Chancellor of the Duchy of Lancaster. Mr. Lowe will be Home Secretary. Mr. Gladstone will combine the offices of Chancellor of the Exchequer and First Lord of the Treasury. Mr. Dodson will succeed Mr. Baxter as Secretary of the Treasury, who had previously resigned. Mr. Arthur Peel will succeed Mr. Glyn (now Lord Wolverton), as the Government whip. Lord Frederick Cavendish will be Financial Lord of the Treasury. Mr. W. P. Adam becomes First Commissioner of Works, in place of Mr. Ayrton, for whom the office of Judge Advocate-General has been resuscitated. Since the retirement of Sir Colman O'Loughlin, the work of the office has been performed by Sir R. J. Phillimore. The salary is £2,000 per annum. The Mastership of the Rolls has been declined by Sir J. D. Coleridge. It has been offered to and accepted by Sir George Jessel. The legal changes need not necessarily be made until October. As Mr. Childers is not expected to retire before October, Mr. Bright will not be installed as Chancellor of the Duchy of Lancaster till that month.

The Cabinet, as reconstituted, will stand as follows:—

First Lord of the Treasury and Chancellor of the Exchequer	Mr. Gladstone.
Lord Chancellor	Lord Selborne.
Lord President of the Privy Council	Mr. Bruce.
Lord Privy Seal	Viscount Halifax.
Home Secretary	Mr. Lowe.
Foreign Secretary	Earl Granville.
Colonial Secretary	Earl of Kimberley.
War Secretary	Mr. Cardwell.
Indian Secretary	Duke of Argyll.
First Lord of Admiralty	Right Hon. G. J. Goschen.
President of Board of Trade	Rt. Hon. Chichester Fortescue.
Chief Secretary for Ireland	Marquis of Hartington.
President of Local Govern- ment Board	Right Hon. James Stanfield.
Vice-President of Committee of Council on Education	Right Hon. W. E. Forster.
Chancellor of the Duchy of Lancaster	Mr. Bright.

The re-elections in connection with these changes will be few. It appears that under the terms of a comparatively recent Act, which regulates these matters, Mr. Gladstone will be spared the disagreeable necessity of appealing to the constituency of Greenwich—a consideration which has affected more than one appointment. Of course, there will be an election in Renfrewshire, in consequence of Mr. Bruce's removal from the Home Office; and it will fall to Mr. Bright and Lord F. Cavendish to get re-elected for Birmingham and the North-West Riding of Yorkshire. There will also be a vacancy for Dover by the retirement of Sir G. Jessel.

It is stated that Mr. Baxter has retired "without the slightest interruption of the personal or political relations which unite him with the party and the administration." No re-election of Mr. Greville for Westmeath will be necessary, that gentleman exchanging his office of groom-in-waiting for his new post.

With Mr. Dodson and Lord Frederick Cavendish to aid in his complicated labours, the Premier and his staff will (says the *Daily Telegraph*) work the department as it has seldom been worked before. Several of our contemporaries (the *Telegraph* adds) have indeed surmised that Mr. Gladstone has taken the office *ad interim*, and that he intends to renounce it at an early period, transferring the responsibility to other shoulders. The rumour is as gratuitous as it is unfounded. The Prime Minister takes up a burden he intends to bear, assumes duties he means to fulfil, enters an office in which he will remain.

It is believed in Birmingham that Mr. Bright's return to office will be followed by a strengthening of the position of the Dissenters, and by some measure calculated to allay irritation in regard to the Education Act. Mr. Bright stated, a short time ago, to the deputation from the Birmingham Liberal Association, that one condition of his acceptance of office would be that the Government should bring in a bill to repeal the minority clauses of the late Reform Act.

THE RETURN OF MR. BRIGHT TO OFFICE.

The resumption of a seat in the Cabinet by the Right Hon. John Bright is variously commented on by the public journals. We subjoin a few extracts:—

(*Times*.)

The substitution of Mr. Bright for Mr. Childers as Chancellor of the Duchy is a change which may be variously regarded. Mr. Bright's is a great name, and his accession is a gain to the Ministry. Whether the advantage of his accession counterbalances the loss of Mr. Childers is too nice a question for us to determine. We incline to think that little practical effect will be found to follow from the exchange, for time is a necessary condition in producing political consequences, and it is at least open to doubt whether this element of time will not be wanting.

(*Daily News.*)
Politicians of every variety of opinion connect Mr. Bright's return to office with the questions which have alienated from the Government the support of a large and important section of its former adherents. Nobody, however, doubts that Mr. Bright's sympathies are with the discontents. His memorable sentence on the Education Act precludes all danger of misapprehension on that score. But it will be remembered that even in declaring the Education Act the worst that any Liberal Government had passed, he denied the prudence, and blamed the conduct, of those Liberals who made the obstinate adherence of the Government to that measure a reason for withholding support from the Government. Out of doors Liberals are asking whether Mr. Bright joins the Administration with the hope of bringing it over to the views held in common by himself and his special political friends, or as a protest against a separatist tendency which he has publicly declared untimely and unwise.

It is in the power of Ministers to make such announcements as would unite the Liberal party in every constituency in the kingdom, and the great body of the people who have only their votes to give expect such a service from their leaders. Mere vague homilies on the duty of union will not effect this object, nor will references to questions already decided kindle men's enthusiasm. But the people are as ready as ever to respond to the declaration of a thoroughly Liberal policy, and until such a proclamation has been made, and made in vain, no one has a right to talk of a Conservative reaction.

(*Daily Telegraph.*)

Mr. Bright is still allied by strong ties with a considerable and somewhat refractory section of the Liberal party, and it would be futile to suppose that his presence in the Cabinet will not exert a mighty influence even over the most zealous among those who have recently done their best to show discontent.

(*Morning Post.*)

It is more than doubtful whether the return of Mr. Bright to the Government will be of much efficacy in restoring it to the confidence it has lost with those over whose minds Mr. Bright at one time exercised the influence of a leader. The probability is that he will himself lose influence with the Nonconformists rather than that he will bring back their support to the Government. Putting the accession of strength which Mr. Bright's return to the Government will bring at its highest, it will be more than counterbalanced by Mr. Lowe's appointment to the Home Office.

(*Standard.*)

As for Mr. Bright, it is absurd to expect that his return to the Cabinet will add either strength or popularity to the new Government. As a politician no man has gone down more rapidly in the public esteem. Even among the masses, which he once swayed by his gifts of tongue, he has now lost all influence. His is no longer a name to charm with. Mr. Odger or Mr. Bradlaugh has more real influence among the proletariat. Indolent, uncertain, timid as an administrator, Mr. Bright has incurred a special disability by having pronounced against one of the very measures on which the present Ministry has most prided itself—its education scheme. What, then, are we to conclude from Mr. Bright's entrance into the Cabinet? Is Mr. Forster to turn his back upon himself again? Are we to have a course of sweeping retrenchments once more, the abolition of the standing army, and the disestablishment of the Church, and a reign of peace-at-any-price; or what does Mr. Bright's reaccession to the Government signify? Whatever it is, it is impossible that Mr. Bright's presence can be any other than a source of weakness to the present Cabinet, as it is a confession of the failure of the last.

(*Spectator.*)

Of course, if Mr. Bright is strong enough to join in debates, an immense power is added to the Ministry; while his joining the Cabinet at all, water-logged as it is, will be a heavy shock to the Tories, and is singularly creditable to himself. It is absurd, we admit, to praise Mr. Bright for disinterestedness; but not every great politician would have so abandoned the ease he still needs, and the irresponsibility which still so lightens his life, to stand back to back with the bearer of a drooping flag. One comprehends in such a self-sacrifice more of Mr. Bright than in a century of speeches. The reconstruction, so far as it has gone, is certainly good, but as to its general effect upon the prospects of the party, that will depend upon the result of Mr. Lowe's change of office and on the effect of Mr. Bright's return. . . . The greatest necessity of all, however, is the success of Mr. Bright. We presume he comes back, after his recent speech, with at least a strong hope of reconciling the Dissenters and the Government without embracing secular education; and if he succeeds, he will, no doubt, have saved the party, which can then advance frankly to the hustings with a new programme, and a strong hope that if beaten this time, they will return in a year or two masters of the situation. The work is most difficult to perform, but Mr. Bright will have one great advantage in performing it. He is a religious man, as well as a Dissenter, and he has not been exposed on this question to that fire of deliberate insult—of insult beyond almost any political precedent—which would have ulcerated any mind but Mr. Forster's into positive dislike of his opponents. Mr. Bright can

deal with the Nonconformists, not as adversaries, but as a wing of the great Liberal body, and with the advantage of knowing precisely what their secret motive is. He, too, will not be suspected of manoeuvring for the Church as Mr. Forster is by men who know as little of him as of his objects, and may arrive at some *modus vivendi* which all sides can accept with honour. If he can effect this, all will be safe, for though we believe a temporary Tory victory inevitable, and to be regarded as beneficial to the best interests of the country, the Liberal party, which has done everything good ever done in England—except passing the Factory Acts—will yield of a great and united body sure of future power, and not retreat a disorganized host, without leader, captains, or a banner. The reconstruction does not make Mr. Gladstone once more a powerful Premier, but it does give him another and a good chance of becoming one.

Epitome of News.

The Queen attended Divine service at Osborne on Sunday. The Rev. George Connor officiated. The Dean of Westminster and Lady Augusta Stanley and Lady Frances Baillie arrived at Osborne on Saturday. The Court leaves for Balmoral tomorrow.

The report of the betrothal of Prince Arthur with the Princess Thyra of Denmark is contradicted on authority. His royal highness, who has arrived at Osborne, has been made by the King of Denmark a Knight of the Order of the Elephant.

Wednesday was the twenty-ninth anniversary of the birth of the Duke of Edinburgh.

The Prince of Wales is to sail in the Victoria and Albert from Portsmouth on Sunday next for Holyhead.

In some of the Vienna papers it is stated that a villa near Pesth has been taken for the Prince of Wales, who intends to visit Hungary for fox-hunting in the autumn.

The Cesarewitch and Cesarevna leave Osborne today in a Russian frigate on their return to St. Petersburg.

Mr. and Mrs. Gladstone left town on Monday for Hawarden, where the Premier will remain with his family for about a fortnight, and then go to Scotland. Mr. Childers has left town for Eastbourne, and the Marquis of Ripon left London on Sunday for Studley Royal.

Mr. Lowe attended at the Home Office on Monday for the first time since his appointment as Secretary of State for the Home Department, and, as is customary, the several heads of the office were presented to him.

The Empress of the French arrived at Dover from Ostend on Friday afternoon, and afterwards travelled by mail train to Chislehurst.

Lady Trevelyan, wife of Sir Charles Trevelyan, and sister of the late Lord Macaulay, has died in her sixty-third year. The deceased was the literary executrix of her illustrious brother.

The Right Hon. W. E. and Mrs. Forster have left town for North Italy.

Succeeding to the late Sir Thomas Western, Mr. Chichester Fortescue has been appointed Lord Lieutenant of Essex.

The eldest son of the Poet Laureate is to be made a baronet, Mr. Tennyson having refused the honour for himself, but accepted it for his son, to be conferred upon him some time hence.

A marriage is arranged between Mr. Ernest Noel, son of the late Hon. and Rev. Baptist Noel, and Lady Augusta Keppel, youngest daughter of the Earl of Albemarle.

Mr. Charles Reed, M.P., has left England to inspect educational institutions in the United States.

Mr. J. F. Collier, brother of Sir R. Collier, and Recorder of Poole, has been appointed judge of the Liverpool County Court, in place of Mr. Serjeant Wheeler, who goes to the Marylebone court.

The will of the late Lord Westbury has been proved under £300,000 personalty. He leaves the present lord the sum of £2,000 per annum, subject to the control of his wife and trustees. The bulk of the property is not to be realised for a term of five years, when disposition is to be made of it. The will, which was made about six years ago, was drawn by the noble and learned lord's own hands, and, great lawyer though he was, he omitted, it is stated, to appoint executors, though he named trustees.

The Corporation of London have agreed to pay the Dean and Chapter of St. Paul's 20,000/- for a portion of land fronting the Cathedral. The railings round the western front are now being removed further back, for the purpose of widening the thoroughfare.

A railway accident of a similar nature to that at Wigan occurred at Miles Platting, on the Bury line of the Lancashire and Yorkshire Railway, near Manchester, on Saturday, by which eight persons were injured, one of whom has since died.

A very numerous picnic party assembled on Saturday afternoon in that portion of Epping Forest which is known as Ambresbury Banks, situated near the town of Epping, for the double purpose of indulging in pleasant recreation and testifying their interest in the preservation in perpetuity of the remains of the forest for the public. A meeting for the latter purpose was improvised in the midst of the trees, and brief addresses were delivered to a sympathetic audience by Sir Antonio Brady, Sir Fowell Buxton, Mr. Andrew Johnston, M.P., and others.

The defendant in the Tichborne case paid a visit

to Tunbridge Wells on Saturday, and was enthusiastically received by a crowd of his admirers.

We learn from the *School Board Chronicle* that the other day Mr. C. E. Mudie entertained the London School Board and a large number of recently-appointed teachers at his residence near Muswell-hill. Lord Lawrence, Mr. Hepworth Dixon, and a number of other members of the board were present.

Eleven persons have been poisoned at Greenhill, near Sheffield, by eating poisoned mushrooms. The lives of two were in danger for some time, but all are now recovering.

Cottage hospitals are largely increasing in number in country districts.

The recent and continued prevalence of typhoid fever in some of the best parts of Marylebone has led to an application to the Government for an official investigation into the causes of the outbreak. The application has been acceded to, and the inquiry has been committed to Mr. Netten Radcliffe.

The health of the Danish emigrants on board the vessel off Gravesend is now tolerably satisfactory. No case of sickness has occurred since the 6th inst., and on Saturday morning a second vessel was procured, was moored near the hospital ship Rhin, and all the healthy emigrants were transhipped speedily and safely. The sick are now completely separated from the sound, and it is anticipated that, if all goes well, the passengers will at once be forwarded to their destination.

Though there are no signs of further cholera cases in London, the Local Government Board recommended the Metropolitan Asylums Board to provide accommodation for cholera cases at Homerton and Stockwell Asylums.

Lord Derby as well as Mr. Gladstone has been compelled to decline the invitation to open the new town-hall at Bradford. The ceremony will now be performed by the mayor, M. Thompson, on the 9th of next month.

The first school erected by the Leeds School Board was opened yesterday afternoon by Sir Andrew Fairbairn, the chairman, in the presence of a large number of persons. The cost of the school which will accommodate 800 children, has been 10,000/. The foundation stones of six other schools were afterwards laid.

A Scotch express train had a narrow escape on Thursday at Newlay Station, near Leeds. The train which leaves Leeds at 2:15, ran through two out of four horses which were drawing a wagon across the line. A man and a boy who were driving escaped, and the train kept on the rails. The horses were literally dashed to pieces, and portions of their bodies were scattered in all directions.

The *School Board Chronicle* is informed that the Fishmongers and some of the other city companies are considering the question of offering sums of money to the London School Board, wherewith to found scholarships in connection with the board schools.

The late Mr. J. T. Foster, of Oxford, who was killed in a recent accident at Wigan, had, it is stated, been insured against accidents in the Ocean, Railway, and General Travellers' Assurance Company, Mansion House-buildings, but unfortunately the policy was allowed by him to lapse so recently as the 9th of July last. Had the small premium charged by this company been paid at any time before July 23 the representatives of this unfortunate gentleman would have been entitled to 1,000/-

Mr. J. J. Mechi, writing on the state of the crops, is of opinion that wheat will probably fall somewhat short of an average in acreage and in yield, although better than last year. Potatoes are up to this time healthy and abundant. There has been no scarcity of labour.

A few days since, at Walton-on-the-Naze, a coastguardman was upset in a small boat, some fifty yards from the shore, and being unable to swim he sank. A young gentleman named Hardwick, preparing for the examination for commissions in the army, jumped into a boat and pulled out to the poor fellow, who by that time had sunk. Mr. Hardwick dived repeatedly, and for upwards of an hour continued his efforts in the water, searching for the body, but without success. The tide soon after cast the body upon the beach. The following day Mr. Hardwick got up some swimming matches, the result of which was to enable him to hand over 10/- to the poor widow.

A fatal boat accident occurred off Ilfracombe on Saturday. Owing to a heavy ground sea a boat containing a boatman and a gentleman whose name is unknown was capsized, and before help could arrive both persons were drowned.

Mr. Joseph Arch has gone to Ireland en route for Canada. He will attend a convention of the Irish National Union, presided over by Mr. Isaac Butt, M.P. Mr. Sullivan and others will attend the convention as representatives of the Limerick Farmers' Club. Mr. Arch will attend other meetings in Ireland, and then sail for Canada to organise a system of emigration to the Dominion and evoke sympathy with the labourers' movement.

York has now been definitively fixed upon as the city in which the banquet of the provincial mayors to the Lord Mayor of London will take place.

So witty a compliment is rarely to be met with as that of Sidney Smith's to his friends Mrs. Tighe and Mrs. Cuffe: "Ah, there you are! the cuff that every one would be glad to wear, and the tie that no one would loose."

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TO CORRESPONDENTS.

"J. Hayward" and some other correspondents may be reminded that the subjects with which they deal are not now apropos to the political situation.

The Nonconformist.

WEDNESDAY, AUGUST 13, 1873.

SUMMARY.

THE reconstruction of the Ministry announced last Friday has furnished the papers with a fruitful topic of speculation at the beginning of the dead season. Some administrative changes had become an absolute necessity, as much for Cabinet as for general reasons. Mr. Gladstone wisely decided upon such arrangements as would enable the Government, as far as possible, to obviate past errors and scandals. One day it was announced that Mr. Baxter, though with the utmost friendliness to his leader, had resigned the office of Financial Secretary to the Treasury which he has filled with so much efficiency. It is a loss to the Government that might, one would think, have been avoided; for on the next day the entire reconstruction scheme was made public.

Treasury disagreements and irregularities are to be put an end to by Mr. Gladstone becoming his own Chancellor of the Exchequer, as well as Prime Minister. Whether this arrangement is to be only temporary, time will show. Mr. Lowe, the chief cause of recent Ministerial scandals, cannot it seems be spared, and the right hon. gentleman is transferred to the Home Office, where his peculiar temper and impatience of restraint will be more sorely tried than at the Exchequer. He is once more on his trial. Mr. Bruce is elevated to the Upper House with the title of Lord Aberdare, and succeeds Lord Ripon, who retires for private reasons, as President of the Council. Mr. Childers also is to leave the Cabinet in October—unless, indeed, there should then be another office requiring his services—to make way for Mr. Bright, who has magnanimously decided to throw in his lot with a discredited Government, and do his best to save the Liberal party from utter disruption. As Chancellor of the Duchy of Lancaster his official work will be light, and he will thus have a better opportunity of aiding the Cabinet with his counsels, and of preventing those fatal compromises which have proved its bane. In effect the Cabinet is but slightly changed. Two of its less prominent members retire, and it receives one addition only—though of great importance—viz., the right hon. member for Birmingham. But we must wait, and can afford to wait, for

two months before we learn what is to be the Prime Minister's new point of departure.

Reconstruction has gone lower down in the Government. Mr. Ayrton, like Mr. Lowe, had to be disposed of, and as he would be a troublesome antagonist, and is a really able official, a sphere has been found for him by resuscitating the office of Judge Advocate-General. Mr. Adam, the late colleague of Mr. Glyn, has been made First Commissioner of Works in his place, and the Premier has secured the valuable services of Mr. Dodson, as well as Lord Frederick Cavendish, to share his responsibilities and lighten his labours at the Treasury. Two existing vacancies have at the same time been filled up. Mr. Arthur Peel succeeds Mr. Glyn as the Government whip, and Sir George Jessel, the Solicitor-General, becomes Master of the Rolls—the Attorney-General having declined that onerous position. These minor changes can hardly be said to be of great importance, though on the whole they may give strength and greater coherence to the Government.

It may be assumed that considerations relative to re-election have not been without weight in the readjustment of offices. It is a disputed point whether or not the Prime Minister ought to go through that ordeal in taking upon himself the duties of Chancellor of the Exchequer. The matter has, no doubt, been well investigated by the law officers of the Crown. If Mr. Gladstone has violated the law—which requires re-election on taking an “office of profit”—by not vacating his seat on accepting a second office, he will no doubt be called to account next session. At present he has decided not to take that course. As Mr. Bright does not succeed Mr. Childers till October, he will not now appeal to his constituents at Birmingham. There will consequently be only three immediate Parliamentary vacancies—for Renfrewshire by the elevation of Mr. Bruce to the peerage; for the North-West Riding of Yorkshire by Lord Frederick Cavendish's acceptance of the post of Financial Lord of the Treasury; and for Dover, in place of Sir George Jessel.

In the Scotch county the conflict has already commenced between Colonels Mure and Campbell—the one an Independent Liberal, who in 1868 retired in favour of Mr. Bruce; the other a Conservative of the Scotch type. The odds are all in favour of the former. Very great interest naturally attaches to the course of events in the North-West Riding. The Liberals of the division have taken prompt action. At an influential representative meeting held at Bradford on Monday, it was unanimously decided to take immediate steps for the re-election of Lord Cavendish. The tone of the advanced Liberals of Yorkshire may be gathered from the remarks of Mr. Illingworth, M.P., who has not been sparing of criticism of the recent policy of the Government. In moving a resolution calling upon the Liberals to unite as one man on this occasion, the hon. member for Knaresborough said he understood that Mr. Gladstone, in reforming the Ministry, believed it could yet do good Liberal work, and without saying one word as to either the past or the future, he was prepared by this election to show trust in the good intentions of the Premier. This reunion of the party has had a decisive effect. The Standard tells the Yorkshire Tories that there is a “brilliant” opportunity. They do not seem to see it. They have taken counsel together, but have come to the wise decision not to contest the seat; so that Lord Frederick will be re-elected without opposition. This event will strengthen the hands of the reconstructed Cabinet. With regard to Dover the prospect is more doubtful.

The news from Spain continues favourable to the cause of order and rational freedom in Spain. The wanton insurrection of the Intransigentes is well nigh at an end. General Pavia has captured Cadiz as well as Seville, after an obstinate fight, and Granada and Valencia have surrendered unconditionally. In the last-named city the conflict was unusually protracted, and in each case the ringleaders of these unprovoked outbreaks have made good their escape. General Contreras, who was allowed by the German naval officers to return to Cartagena, found the place, although defended by many forts and ships of war, rather too hot to hold him, and resolved upon the daring alternative of marching upon Madrid with some 2,000 men! They were soon attacked by Government troops and beaten back, and the attempt of the Murcian rebels to retreat upon Cartagena by railway was frustrated. The line was cut, the war material of the insurgents captured, and a large number of prisoners were made. It is hoped, though hardly expected, that Contreras will be captured. These acts of successful vigour have had the best effect upon the civil population and the troops, and have greatly strengthened the Government. The minority

in the Cortes, seeing that the Communist risings have everywhere failed, impudently demand an amnesty; but the Assembly has authorised the prosecution of several insurgent deputies. Now that quiet is almost restored in the south, the Government will be able to send an efficient and adequate force to deal with the Carlists in the north. We hope that Spain is righting herself.

REARRANGEMENT OF MINISTERIAL OFFICES.

SINCE our last impression a considerable change has been made in the Cabinet, extending to members of the Administration outside of it. It throws some light on the past; it is not, we hope, without significance for the future. So far as it goes, we think it indicates a resolution on the part of the Premier to prepare a somewhat bolder scheme of Liberal policy during the recess, and to press it upon Parliament with increased vigour next session. We need scarcely go into particulars in relation to the rearrangement, because, long before this, our readers will have become familiar with them. One item, however, excites our special interest. Mr. Bright has rejoined his former colleagues, as Chancellor of the Duchy of Lancaster, in the place of Mr. Childers, who has retired for awhile. Surely there must be something in this—something which may be reasonably regarded as an earnest of “better things to come,” in more than one respect. We speak with confident assurance when we say that Mr. Bright has not sought office, but that it has been importunately pressed upon him. Further than this, we do not profess to know more than the public knows of the understanding upon which Mr. Bright's reluctance to resume Ministerial responsibility has at length been overcome. We can hardly be far wrong, however, in taking for granted that he has acted consistently with his own character and reputation, or that he has kept distinctly in view, and will keep in view, the relation in which he stands to the great body of his friends throughout the country.

A great deal has been said of late, and especially by some provincial organs of the public press, of the paramount importance of preserving the unity of the Liberal party; and Mr. Bright's example has been put before us as giving weight to the counsel tendered to us to abstain from insisting on conditions of unity which cannot be conceded. We accept the counsel within those limits which reason prescribes. We should be glad also that both sections of the party should combine upon some mutually satisfactory basis. We are told that we must “give and take.” We are far from unwilling to act upon that basis. We are, however, unable to see the justifiability of being called upon ever to give, and never to take. The Government of Mr. Gladstone was reminded in the House of Commons at the close of the first educational controversy, of the old proverb, “Once hit, twice shy.” Nonconformists are charged with a want of generosity for acting upon this proverb. But it seems to be forgotten that they have been more than once hit; that the bite has been repeated again and again; that the teeth are still in the wounds; that the flesh is still being torn; and that one section of the Liberal party—and that the most active, because the most earnest, section, if not, indeed, the most numerous—has been exposed during this last session to the same contemptuous disregard of their wishes as in the session of 1870. What are we to say to this? what is the proper limit of our forbearance? We could quote a much stronger proverb, and that, too, a Scriptural one—but that we are unwilling to be offensive—illustrating the folly of sacrificing your choicest treasures to those who not only do not appreciate them, but “turn again and rend you.” For our own part, we think that the forbearance of the friends of religious equality has been carried to a magnanimous extent. The spirit of mutiny never touched them until a policy of retrogression endangered the position of their principles. It is somewhat hard now to be charged with narrowness of mind because we refuse to be led to our own destruction.

We have no doubt that Mr. Bright, in accepting office, has taken these facts into consideration. The recent meeting of Liberals in the North-West Riding of Yorkshire confirms us in our belief. There, we learn that the Liberals of every shade came to a resolution to support the re-election of Lord Frederick Cavendish. The noble lord, it is well-known, firmly adhered to the educational policy of the Government, and, by doing so, cooled the attachment of many of his warmest friends. We can hardly imagine their vote in his favour on the present occasion as indicating anything less

than their faith, whether grounded upon knowledge or upon rational presumption, that the system which has of late been pursued by the Government in relation to the more powerful section of their friends, will be henceforth discontinued. "Let bygones be bygones," is a maxim of which we thoroughly approve, always, however, in connection with a thorough understanding that "bygones" are to have no place in the direction of the future. The promotion of Mr. Bruce to the Presidency of the Council looks in the same conciliatory direction. Standing alone, however, it would not inspire us with much confidence. Mr. Bruce's sympathies are, in most respects, such as we can favourably appreciate, but we are afraid that the stronger will in the Educational Department might have the effect, there as elsewhere, of moulding the weaker. Still, we find some satisfaction in the thought that the great officers of State, in that important sphere of Government, will not encourage one another in the prosecution of a one-sided policy. All this, however, we must admit to be mere guess-work, but we confess that we are willing to let it impose, for the moment, its conclusions upon our imagination. "For the moment," we say, because, after all, experience will have to test the worth of our speculations. The rearrangement of Ministerial offices excites our hope. It may turn out to be a vain hope, but, at all events, it is not wanting in generosity. "The proof of the pudding is in the eating," and if (which we do not expect) we have too favourably interpreted the signs that are before us, the regret will be ours, but the consequences of that regret will have to be sustained by the party with which we would fain continue to be allied.

EAST STAFFORDSHIRE ELECTION.

THE Conservative candidate for this supposed Liberal constituency, which in 1868 carried two supporters of Mr. Gladstone, has been returned by a majority of 937 votes, and Mr. Allsopp and his friends justly congratulate themselves on having gained a great victory. His opponent was a man of mark in the Liberal ranks, who as the proprietor and editor of the most influential Liberal paper in the district—the *Birmingham Daily Post*—has served his party with distinguished zeal and ability, wise moderation, and life-long devotion. Mr. Jaffray, it is true, is a prominent member of the Education League. But even his opponents do not assign his views on the education question as the main cause of his defeat. This was confessedly a subordinate issue. Nor was it the abstention of the Liberals, as at Greenwich, that was the cause of Mr. Jaffray's defeat, for more than two-thirds of the constituency went to the poll. The *Spectator* talks a little imaginatively, we think, of Liberal Churchmen staying away from the poll in a body. We find no reference to such a phenomenon in the local press on either side. If these "Liberal Churchmen" did anything they voted outright for the Tory brewer, who is said to be "without an idea on politics."

The facts of the case are exceedingly clear, and deserve to be carefully weighed. "We expected the Liberals," says the *Birmingham Post*, to "poll at least three thousand five hundred votes; they have actually polled rather less than two thousand seven hundred. We expected the Tories to poll about three thousand; and they have polled nearly three thousand seven hundred. They have a majority of nine hundred; and, more than this, they have retrieved the majority of seven hundred by which they were beaten at the last general election. Consequently, their gain is in reality sixteen hundred votes. Under these circumstances we have only one thing to do—to admit, with frankness, that in East Staffordshire the Tories are entirely in the ascendant, and that the county has gone clean away from the Liberal side." This result has moreover come about notwithstanding the zealous support given to Mr. Jaffray by his own friends. The Nonconformists and Radicals in the division voted for him to a man; and if he was promised sufficient support to reckon upon "a good and probably a large majority," either his canvassers must have been mistaken, or a large number of electors who had pledged themselves to vote for the Liberal candidate must suddenly have belied their promises, probably owing to the pressure put upon them. In the rural parishes Mr. Jaffray obtained hardly any support. Wherever the parson and the publican could exercise a controlling influence he was nowhere.

There must have been many operating causes to produce so great a defeat of a candidate who was chosen without question or rivalry to fight the Liberal battle, and not—as the *Spectator*, biased by partisanship, says—was forced upon

moderate Liberals. One of these causes was that Mr. Jaffray was not a county man, and the chairman of Mr. Allsopp's committee has subsequently avowed that if the Liberal candidate had been one of the gentry, having property, and "a great interest in the welfare of the county," the contest would probably never have been fought. This perhaps is an exaggeration, but no doubt this disqualification told against the Birmingham candidate. Other reasons for the reaction are given by the *Post*, which, considering the importance of discovering the truth in this matter, we quote at length:

Some professing Liberals who have grown richer within the last few years have gone over to the Tories, under the impression that it is "respectable" to be obstructive. Others, again, have changed sides from alarm at the "advanced" Liberals, and from dislike of the workmen, in consequence of their trades unionism and their demands for higher wages. Disgust at the weakness of the Government has, no doubt, exercised a considerable influence on the result; there are many people who fancy the Tories are "coming in," and who like to be on the winning side. Landlord pressure has, of course, been successfully exerted, as usual—for the tenant-farmers have not yet been taught to feel confidence in the ballot. The Roman Catholics, again, voted for the Tory—of course on the education question. Something, perhaps—but we suspect very little—may be due to the fact that the Liberal candidate was not a Staffordshire man. If the numbers had run very close this would no doubt have been regarded as accounting for defeat; but the actual majority puts it out of court: it is the party itself which has collapsed. But these explanations of Mr. Jaffray's defeat are, after all, insignificant compared with the fact that the clergy and publicans were with few exceptions banded against him—a fact which the *Spectator* chooses to ignore, though the local papers, which ought to know, give it great prominence. The Liberal candidate is not an Alliance man, and was so little obnoxious to the licensed victuallers that they declined in a corporate capacity to take sides in the struggle. But his antagonist, if not a statesman, or an orator, or, indeed, one who had done any great public service to his own party, was a great brewer, and all his addresses were redolent of beer. "He stood upon his trade, and he has won by it." The Government have, as we have freely enough confessed, their faults and failings. But if they have aroused the bitter hostility of the public-house interest, that at least is no reason why the friends of temperance and morality should turn against them. Yet we find in East Stafford, as well as elsewhere, the Established clergy, whose mission it is to put down vice and intemperance, in active alliance with those whose trade interests lead them to foster vice and intemperance. Thus combined, "they fought," we are told, "under the 'beer and Bible' cry." Looked at in connection with the best and highest interests of the community, this unnatural combination is very saddening and shocking. As the *Birmingham Post* says:—"It is neither pleasant nor healthy to see an important county handed over entirely to the control of publicans, so far as its Parliamentary representation is concerned; and it is still less healthy to find our 'Established' ministers of religion publicly in alliance with the class whom privately they denounce. This union of the Church and the public-house—clergymen and publicans canvassing side by side—does not present an encouraging spectacle to laymen, who hear one day the morality of the pulpit, and next day see their spiritual guides enforcing it by close association with 'the virtualling interest.' We know, already, how some of the more thoughtful clergy shrink from such an alliance. Some day, perhaps, they will awaken as a class to a sense of its true meaning."

Here then we have the chief explanation of this "Conservative reaction"—anxiety for the vested interests alike of the Church and the beershop. Both turn against the Government and the Liberal cause, but hardly with the same reason. It is easy to understand why publicans, who are alone concerned about their selfish trade interests, should be hostile to a Ministry which has honestly striven to restrict the drink traffic and deprive them of their dis honourable gains. But it is not easy to divine why the clergy place themselves in antagonism to a Government which has served them so well. It is only less explicable than the reason why that Government have habitually of late thrown overboard their staunch Nonconformist supporters to please a priestly class who invariably, with small exceptions, cast their influence against every Liberal administration. But we need not further enlarge upon so unpleasant a topic. The attachment of Mr. Gladstone and his colleagues to the Established Church must border upon fanaticism to induce them to pursue so suicidal a policy.

The East Stafford election can only be regarded as a disastrous omen. So utter a defeat of the Liberal cause bodes disaster along the whole line. If East Stafford is so signally lost,

is there a single county constituency that can be preserved at the coming general election? Coupling this reverse with those which have been witnessed month after month in boroughs large and small, must we not admit that the reaction against the Government is as general as it is deep—a reaction which no Cabinet reconstructions nor expanded programme of measures will apparently suffice to stay? If East Stafford is to be accepted as an indication, the Liberal party is already shattered, and that too by its more moderate members. It is from that side that the calls to union are most pressing. It is from that side in East Staffordshire, as well as many other constituencies, that the moderate Liberals of 1868 have gone over to the enemy. Surely Nonconformists are not called upon to accept the advice of such treacherous allies, and swear their principles only that they may be betrayed when candidates are brought forward of somewhat advanced Liberal views.

THE ATTEMPTED FUSION.

THE political situation in France has undergone an important change. The Pope has authoritatively declared that the Virgin has once more taken the French nation under her protection, and as the first sign of the new era the crown of France has been bestowed on her "legitimate" King. It is true that the French people have not been consulted on the occasion, but in the view of legitimacy they have no part or lot in the settlement. A young man calls on an old man, and hails him as the head of the family; the old man returns the call in the cool of the evening, and leaves his blessing with his heir, and the whole thing is done—the fusion is accomplished—the domestic quarrel which has been the source of all the afflictions of France is healed in a day. It is a purely family transaction, settling the descent of an heirloom, and defining the terms of a reconciliation. Is not the Bourbon family the "House of France"? Does not the crown, with the Divine right to rule, belong to it by heritage? It is true that the younger branch once supplanted the elder, and has been supplanted in turn; but the younger has apologised for the usurpation, and the elder has condoned it, and there is peace in the family of France. The nation, as it looks on, will, of course, be profoundly impressed, and will know that a new era of loyalty has begun. Such a peace-making, as the *Orleanist Journal de Paris* solemnly informs its readers, cannot be a purely private event. It must have political consequences. Henceforth, the Monarchical party in France has but a single head—the legitimate king. The white flag supplants the tricolour. The childless heir of the old Bourbon monarchy adopts the heir and representative of the Orleanist dynasty, and the "ancien régime" is set up again. It is to this that the miracles which have been taking place all over France have pointed. The appearance of the Virgin on French soil is the blessed sign of the near return of an erring and suffering people to its old allegiances in Church and State. The Pope hails the sign from the Vatican, and his feeble age almost re-echoes Simeon's prayer. The legitimate king himself unfolds his white flag, and stands in the attitude of pardoning welcome as he sees in the near future a repentant nation coming back to its allegiance to crown and mitre. It is the fit climax to a series of wonders, that the nineteenth century should be abolished, the French Revolution reversed, the law of modern progress repealed, and the age of loyalty and faith restored in the Comtist capital of civilisation.

The spectacle presented to Europe by these queer figures of the past as they fit across the public stage suggests a doubt whether, after all, the French people have as great a sense of the ridiculous as they are said to have. Laughter has sometimes been a power in French politics. A public man gets into a ridiculous attitude, the quick Gallic wit transfixes him with its Ithuriel spear, and he perishes of ridicule. But the French people seem to perceive what is absurd in others, but never in themselves. Some classes of Frenchmen have a total incapacity for seeing themselves as others see them. The attitudinizing element is strong in the whole race, but a large proportion of them seem to be utterly incapable of appreciating the effect of their studied attitudes on spectators. The Frohsdorff interview was undoubtedly got up for effect. It was a spectacle intended for the gods and men. The old Pretender stands in the attitude in which he has posed himself for a whole generation, the young Pretender brings him the offer of his allegiance and sympathy, and once more he puts the shadowy crown of France on his con-

sacred head. It is a little bit of mediæval comedy, enacted with serious faces. We can well imagine that one of the parties to the transaction believed in it, but we must credit the other with better sense. The Count of Chambord believes in himself. He is the ghost of Old France, haunting the public stage, appearing at all times of trouble, just as in ominous times "the sheeted dead did squeak and gibber in the streets of Rome." But the Count of Paris is a man of the world, and belongs, as far as a person of the royal caste can do so, to the living age. He has studied its movements and occupied himself with some of its problems. His work on trades unions contains nothing remarkable; but it shows that he is at least familiar with some of the social difficulties of modern times. Indeed, we may say that, as the embodiment of the principle of constitutional monarchy, he at least represents a possibility. But even the possibility must have become a remote one when we see it pledged to the impossible. It is hard to say what may or may not have been in the younger man's mind during the interview; but it is impossible to imagine that he believed in the possibility of the restoration of legitimacy in France. Whatever the old man may have been doing, the young man must have been playing a part. Did he wish to show Henry the Fifth in his true light to the people of France? Or did he so far share the illusions of that feeble dotard as to imagine that a united Monarchical party could contrive to bring back the reign of the Bourbon family in France? No doubt there are men in the National Assembly who think that the good old times are to be restored. Extremes meet in French politics; the extreme Right is as bigoted for the old as the extreme Left is wedded to the new, and one is as impracticable and unteachable as the other. Would not any other people in the world have learned from the bitter teaching through which France has passed, that visions of a perfect Republic are vain, and dreams of a restored antiquity are foolish? Yet here is, on the one hand a persistent struggle for the advanced forms of Republicanism, and on the other a perpetual harking back to a social state which has passed away for ever.

It is difficult to speak of this melodramatic reconciliation as a political event. Some of our contemporaries discuss it as though it might have a real bearing on the future course of politics in France. No doubt it is intended to exert its influence on the deliberations of the intolerant majority in the Assembly. It indicates, at least, that the Orleanists do not feel strong enough to stand alone. Louis Philippe persuaded the triumphant Republicans that he was the best of Republicans, and they made him a Republican king; his grandson wishes to play a like game by convincing the triumphant Legitimists of the Assembly that he is a true Legitimist, and may be fitly accepted in lieu of the legitimate king. But suppose the fusion accomplished; and the two monarchical parties in the State loyal enough to their heads to accept their action as final, what then? The majority in the Assembly is a composite one. It has for its mere bulk the great body of rural Legitimists, representing all the superstition of provincial France; but its directing intelligence is chiefly supplied by the small knot of Imperialists who represent the energetic worldliness and ambition of a portion of the French people. The Orleanists, on the other hand, are a *bourgeois* element—the moderate Liberals or Whigs of France. Now, the inevitable result of the fusion is to disintegrate the majority by detaching the Bonapartists, and meanwhile the Orleanist faction itself must be dissolved, its Liberal portion going over to the Republicans, its bigoted part gravitating towards the Legitimists. Fusion, is therefore, so far as it is accomplished, Orleanist suicide. It is, of course, possible that the Orleanists may hope to conquer the Legitimists as captured Greece conquered victorious Rome. But a party which has never learned any lesson, and never forgotten any prejudice, is not likely to drop any of its bigotry and superstition, and the fusion therefore represents the falling back of the whole Bourbon family on the old lines rather than their advance to the Orleans standpoint. Henceforth, monarchy in France means reaction. It is personal government with a pedant for ruler. It is Caesarism with a Caesar who rules, not by will of the people, but by right divine; it is despotism untempered even by epigrams. No doubt that the Legitimists have a majority in the Chamber, but it is a majority which is perpetually conscious that it represents a discredited cause. The living forces of the time are against it. Among the many possibilities of French politics the restoration of the throne of Louis Quatorze would seem to be the least probable, yet on its possibility the Count of Paris seems to have been forced to base his hopes. The

chances seem to be that by this step both Imperialism and Republicanism have gained. Certain it is that France did not go with the Count of Paris to pay allegiance to the head of the family. France probably looks on in complete indifference; the pretenders could not have a better head than the Count of Chambord, who embodies in himself all the fertility and all the folly of a party who would bring the Middle Ages back again.

TWO OLD TOWNS IN THE RHINE-LAND.

(From a Correspondent.)

I.

"That dear Abroad!" as Miss Gushington sweetly terms the Continent of Europe, how constant the charm which it possesses for the steady-going Englishman. Perhaps, indeed, some of the enchantment for travellers both old and new is due to the Channel waters, which shut us up so closely into our small English world and secluded cock-pit; for one seldom hears a native Continental exulting in the prospect of a little voyage of discovery into France, or Germany, or Switzerland, after the fashion of your genuine Islander. But, after all, to the fog-born there is much in Sunlight; and "the heart leaps up" with great reason when it beholds Antwerp spire, or Ostend, or Calais, or Dieppe, or some other gateway into Europe, shining in the morning beams, and knows for certain that it will enjoy whole days, perhaps weeks together, of blue skies and amusing Teutonic ways.

And then the Rhine—it is, of course, an object that ought not to be mentioned to a gentleman whose notion of seeing sights is to look at them once, and then have done with them for ever. But for all that, it is a grand and noble river—(when the water is high enough)—notwithstanding its steamboats and timber-rafts, and its numerous "hordes" of cockney and transatlantic visitors, and those dreadful gangs of porters at the piers, trying to charge one sixpence for looking at you, and another for taking their eyes off again; a noble river, especially if you know where to land upon its banks, how long to remain, and do not rush in one day from its sea-entrance to its source. For I will maintain against all comers that although Cologne is an unsavoury delusion, it is still a good thing to go to Protestant Bonn, and to sit for two mornings and evenings under the chestnuts of the Belle-vue, reading over again Middlemarch, and looking at the Seven Mountains up the stream, and at the Drachenfels which overhangs it. It is a good thing there to sit by moonlight, and listen for the quiet murmur of the mighty flood which rolls below, swollen by the melting snows of Switzerland, and the overflow of Constance, and by the tributary currents of the Neckar, the Main, the Moselle, the Sarre, and a hundred smaller torrents, and to think that thus it has rolled for tens of thousands of years through the mountains and plains, unchanged in its course, though the "views" upon its banks have "dissolved" one after the other into new pictures as the world went forward to its goal—rolled when the black primeval forest covered all the hills and came down to the water's edge, visited in its gloom only by the savage huntsman who stole through the woods after the wild boar—rolled when the Romans triumphed over Gaul, and when Caesar bridged the stream—rolled for the centuries during which the Roman dominion lasted gloriously around and beyond, when Trèves, Arles, and Cologne were great cities of the empire—rolled when the descent of the Goths, and the furious onslaught of the Huns laid low the Roman power, and the new Europe began in the German and Frankish sovereignties—rolled when Charlemagne divided his dominions at Verdun into the three great shares of France, Lothringen, and the German Empire—rolled all through the Middle Ages and the times of Papal omnipotence, when Strasburg spire rose into the air, through all the days of the Reformation, and all the conflicts of the modern world;—as it now rolls, the symbol and defence of the new Germania, kindling the enthusiasm of every "watchful" German on its banks. And next I maintain that it is a good thing to go to Königswinter and climb the Drachenfels, and there learn to take a juster view of the reasons which moved all those historic robber-barons of the Rhine to plant their castles on the heights that overlook the stream. Certainly one must allow that safety had much to do with the selection of sites. Perched up there on the leafy crags, hill-sides, and summits, those ironclad Teutons were more secure against each other's traitorous raids, no doubt, and before the invention of artillery their castles were "strongholds" in the true sense of the word; but

those builders must have had an eye for peaceful pleasures as well as warlike advantages, and thought not a little of the grand daily enjoyment of a magnificent outlook, of a cool retreat from the blazing heat of summer, of the fresh breezes which play about the heights, and of the repose and silence which you can command by building aloft, like the stork, at so great an elevation. I have formed in repeated visits quite a friendship for those old warriors, and feel much respect for their taste in the tremendous undertaking of erecting their giant towers; for even though stone and timber were both close at hand on the heights, it must have required much vigorous intelligence to carry out any one of these formidable works to a conclusion.

Then next I say that it is good (in default of a longer journey) to go to Remagen, and to sit in the vine-roofed verandah of the "Fürstenberg," in front of the bending Rhine, or at dawn to wander up to the golden church of St. Apollinaris on the hill, and to see what wonderful frescoes, the work of modern Italian artists, cover the whole internal surface of its walls; and again, in spite of having done it before, that it is a good thing to go to Boppard, and ascend at early morning the delicious valleys which cleave the mountains behind it—in July a regular heaven on earth of ripe black cherries, to be bought of the pickers for trifling groschen, when the dew is still fresh upon the orchards and the walnut groves; and again that, notwithstanding the traffic on the stream, it is well to ascend to Bingen, and linger there by night when the full Moon hangs like a chrysolite in the sky above the very centre of that temple to the Virgin which crowns the hill forest, high over the English palace on the slopes; and good again to cross that magnificent expanse of the broadening river which opens like a lake below the green vine-covered heights of the Niederwald, and the ancient towns of Rüdesheim and Geisenheim—beloved of Bacchus—and more than good to look upon that wondrous picture in the amber glow of sunset, when the air is clear, and the waters are smooth and still, sweeping around the islands that divide them. These things will all bear doing more than once in a lifetime without growing sorrowful over the satiety, particularly if from time to time a little ice-cold wine of the country mitigates the heat and often infirmities of the traveller; and the three conditions of perfect voyaging are present, in a good state at once of the Subject, the Medium, and the Object. For if either health or ease of mind be absent in the pilgrim, or a dull or blazing atmosphere, or stupid company, be present, or the wrong point of view be taken of the prospect, then there is a collapse of the enterprise, and the experiment requires to be tried again.

But it is not good, I admit, to drag the patient reader at this slow pace against tide up the great river, unless he be one who demands the lesson (as many do) that time, and many a stroll at right angles to the stream, are requisite to the enjoyment of the Rhine. Let us then swiftly rush forward to Mannheim—that curious old chessboard of a city—built in regular squares, like a Yankee town, at the confluence of the Neckar, and then, declining the invitation of that little river to navigate its waters, let us take the rail in double quick time, and strike at once for Heidelberg higher up on its banks across the plain; which we shall reach in half-an-hour; and then at eventide shall go up to the Paradiese of the old Electors (as Xenophon would say) and sit down on a height above the Castle, and lose ourselves in wonder at the marvellous world of beauty which stretches far and wide below. Who has not heard of Heidelberg? but who that has not seen it can even dream of the never-wearying loveliness of the sunset as seen from those historic hills—where at its exit from between the two parallel forest-clad ranges—the Neckar enters upon the open country at the point where this fair city guards the broad pass into the uplands? What floods of radiance unfamiliar to the English eye fall upon that serene panorama—the remote background of the diffused solar glory—the rose-gleams which blush through the peaceful atmosphere—and "that green light which lingers in the west," fading at last into the pale violet of the distant hills—while nearer at hand on this storied slope the rich red sandstone towers and roofless halls of the vast old Castle rise out of the surrounding foliage into the all-encompassing splendour, which seems almost to transfigure them. Yes, the Germans are right in proclaiming that there are not many more beautiful places to be seen in Europe than Heidelberg, when the heavens are fair.

But then to think, as Mr. Pepys would say, how mighty dirty are some of the habits of those burghers below. Nothing can be more picturesque

than the roofs of the pretty town as you look down upon them from the Castle-terrace, but nothing can be worse than their drainage. Indeed, properly speaking, they have none whatever. It is a city of cesspools and nightmen, which would be put under damnable clauses by any English sanitary Inspector who sniffed their midnight air. It is a learned town, as is known to many. A thousand young Germans sit at the feet of Schenkel and Helmholz, and make war against each other's noses in padded suits which protect every other portion of the frame from the sword's deadly thrust. The beer too is good; if small, yet sound and pure. The country round is broken up under the revolutionary land law into infinite patches and allotments where the peasantry cultivate their modicum of tobacco, or beet, or Indian corn, or potatoes, or barley, or wheat, in strips which make you wonder at their variegated colours, and at the industry which enriches them. Now those cultivators of the patch, reached after so long a story, were the persons whom I chiefly came to see—for Heidelberg is Protestant Germany at its average best estate. It is impossible to deny that they are a thriving people. According to our notions they are slow. They are slow in payment, for German credit, unlike the French, runs out to six months' duration. They are slow in their methods. I saw in a first-class bank the process of changing for a lady a circular note. There was something beautifully slow in the transaction. Two other expectant customers sat down in arm-chairs, waiting for their turn, as quietly as if they might have to wait for a century. The interior of the bank looked like a Swiss cottage, it was so fresh and pretty. And seemingly the collective staff resolved itself into a committee of the whole house upon this note, and read it to each other with a serene and studious air which would have edified and astonished even the least busy office in Lombard-street. These Heidelbergers have sometimes even sofas in their shops. Evidently they think—and not unjustly—that a divine restfulness should underlie activity, and they will not hurry themselves for all the British travellers in creation.

Truth to tell, a German thoroughness marks all the ways of these people. They have no poor laws, and therefore very few poor. Society throws all its force into the assertion of the doctrine, that if you do not work and save, you must, and shall, go to the dogs without redemption. And this certainty of going to the dogs, taught and enforced by both Church and State with true charity, operates as an infallible preventive of pauperism. All, then, work, and all try to save something—as they express it, to put a few thalers "under the thatch." It is admirable to see the effect of the certainty of starvation following upon idle recklessness on the lower part of the working population. They are many times over more respectable in their feelings than our parallel classes. Two other causes contribute to it. The universal military service infuses a soldierly spirit into, and imparts an upright soldierly bearing to the whole male population. And the extreme importance attached to good needlework in the girls' schools produces a striking result in neat patching and mending upon the clothing of the people. The children all look civilised beings, and it is worth a journey to any part of Germany once a year to see their intelligent, happy little faces turning out after breakfast to trudge to the school.

As to Heidelberg itself, it has had its share of wars and calamities. The museum in the castle contains a picture-gallery which sets forth all the brilliant story of the past history of the town and stronghold. The voyager who is not pressed for time, and will devote a week to Heidelberg, will learn a good deal of the history of the Palatinate, and of the way in which men in these parts amused themselves and killed one another in the past centuries. But to live again with Karl Theodor, that agreeable pagan who did so much for his dominions, and the other Palagraves of the eighteenth century, to live again with the unlucky Frederic V. who married our Princess Elizabeth, the daughter of James I., and who laid out for her the gardens of the castle—is to live in a dream, for verily the old world has passed away, and now the Duke of Baden rules at Carlsruhe, and a wholly new world of ideas has supervened. Next week we will go round by the Black Forest and Strasbourg to Trèves, that great city of the Romans.

COTTONHAM.—A SCHOOL-BOARD ELECTION.—There has been an election for a school board in this Cambridgeshire village. It resulted in the return of four Nonconformists—Messrs. J. Todd, T. Ivatt, E. Chivers, J. Moore—and one Churchman. The latter polled 57 votes less than the lowest Nonconformist and 260 less than the highest.

MR. RICHARD'S RECENT MOTION ON INTERNATIONAL ARBITRATION.

At a recent meeting of the committee of the Peace Society, Dr. Ellis in the chair, the following resolution was unanimously adopted:—"The committee of the Peace Society desires to offer its cordial congratulations to Mr. Henry Richard, M.P., on the gratifying success which has attended his recent motion in the House of Commons in favour of International Arbitration; the committee feels assured that the result of the division, so largely owing to the very able manner in which the subject was brought before the House, cannot fail to exercise a most important influence on the progress of the question, not only in this country, but also in the various legislations of Europe and America."

The following letter has been received by Mr. Henry Richard, M.P., from the Hon. Charles Sumner, the eminent American Senator:

United States Senate Chamber,
Washington, July 10th, 1873.

My dear Sir,—Few events have given me more pleasure than the vote on your motion. I thank you for making the motion, and I thank you also for not yielding to Mr. Gladstone's request to withdraw it. You were in the very position of Buxton on his motion against slavery. He, too, insisted upon a division, and that vote led to Emancipation. May you have equal success!

I anticipate much from this vote. It will draw attention on the Continent, which the facts and figures of your speech will confirm.

I find in your speech grand compensation for the long postponement to which you have been constrained. It marks an epoch in a great cause. I know you will not rest. But this speech alone, with the signal result, will make your parliamentary life historic. Surely Mr. Gladstone acted under some imagined exigency of politics. He cannot, in his soul, differ from you. Honouring him much, I regret that he has allowed himself to appear on the wrong side. What fame so great as his if he would devote the just influence of his lofty position to securing for nations the inexpressible benefits of a tribunal for the settlement of their differences!

How absurd to call your motion Utopian, if by this word is meant that it is not practical. There is no question so supremely practical; for it concerns not merely one nation but every nation, and even its discussion promises to diminish the terrible chances of war. Its triumph would be the greatest reform of history. And I doubt not that this day is near.

Accept my thanks and congratulations, and believe me, my dear Sir, sincerely yours,

CHARLES SUMNER.

AMERICAN VISITORS AT THE SUNDAY-SCHOOL UNION.

A very interesting gathering took place at the Sunday-school jubilee building, Old Bailey, on Monday evening last, when a party of nearly 150 American ladies and gentlemen connected with education, now on a visit to this country, accepted the invitation of the committee to meet themselves and other London friends. The interior of the building was tastefully decorated with various flags, with Scripture texts and flowers, and had quite a festive appearance. Tea and coffee were served in the library and committee-room from six to seven, and another hour was pleasantly occupied in inspecting the business departments of the institution, and viewing the panoramas exhibited, together with the model of the tabernacle and the Biblical Museum. The latter now contains Mr. John Gadsby's valuable collection of oriental costumes, &c., which has been purchased by the committee, and other miscellaneous articles, diagrams, photographs, &c., tending to explain Biblical allusions, and to illustrate the manners and customs of the peoples mentioned in the Bible. Explanations of the panoramas of the tabernacle and the collection were given by Messrs. E. Towers, John Gadsby, Thos. Brain, and other gentlemen, and seemed to afford the visitors much entertainment. At eight o'clock they all assembled in the lecture-hall, which was also tastefully decorated. Mr. Samuel Morley, M.P., took the chair, and was supported by the secretaries of the union—Messrs. Groser, A. Benham, and J. E. Tressider, the Rev. J. F. Kitto, of the Church of England Sunday-school Institute; the Rev. E. Bourne, of the British and Foreign School Society; Drs. Davies and Manning, of the Religious Tract Society; W. H. Groser, B. Clark, E. J. Tabrum, the Rev. W. Braden, Mr. J. Soul, and by the Revs. Mr. Rulifson, of New York; Craft, of Boston; Baker, of Virginia; Jones, of Pittsburgh; and Mr. Foot, of Elizabeth, who formed part of the American party.

The hymn "Work, for the night is coming," having been sung and prayer offered by the Rev. J. F. Kitto, the chairman said he felt it to be a great honour to preside on that occasion, and he heartily sympathised with those who had invited their American friends to be present. They were mostly connected with educational work, and it was felt that it would be very pleasant to invite them there to spend an evening together, and he felt that in thus meeting face to face, they were doing much to remove any misunderstandings which might prevail. The English-speaking nations had a great mission before them, and they looked with strong feeling towards their American friends, believing that they would co-operate with them in all good works. That meeting would tell throughout England when it was known that they had caught them on the eve of their departure, and spoken words of welcome to them, for there was a strong feeling of per-

sonal attachment existing throughout England towards their American brethren. He bade them a very hearty welcome, and expressed his heartiest sympathy with them.

Mr. Groser, the senior secretary of the union, delivered an introductory address. He was not of a speculative turn of mind, but he had sometimes thought what would have become of England and America if Nelson and Wellington had never been born; and what would the great army of tourists have done if Mr. Thomas Cook had never lived or developed those talents which he had for conducting ladies and gentlemen from one end of the world to the other. They had often greeted a number of Sunday-school instructors in that building, but never before so many from America, and in the name of the committee he gave them their heartiest welcome. It had been said that the Atlantic cable had brought England and America into speaking distance, and that the result would be a closer union of Christians on each side. They were doing something that evening towards that end, and the seasons of special prayer which were held last year, and would be held again this year, and the proposed adoption of a common system of lessons in both countries, would do more for this end than diplomatic interventions. They thanked the visitors for the cordial welcome given to their representatives in the United States, and they all joined in praying "God bless America," and may the godly men and women in both countries labour on until the knowledge of God covers the earth as the waters cover the sea.

The hymn "Jerusalem the Golden," was then sung, after which Mr. W. H. Groser gave an address explanatory of the work of the Sunday School Union. The committee consisted of fifty men, the majority of whom were engaged in business, and they were obliged to meet together at half-past seven in the morning, and again after business hours in the evening, to transact the business of the union. They divided London into thirteen districts, in which there were connected with the union, 800 schools, with 18,000 teachers, and 200,000 scholars. Each auxiliary sent up a member to the committee, and various meetings were held there for their benefit. The library consisted of 5,000 volumes, open to all teachers on payment of one shilling per annum. There were 1,500 members. Various training classes, conferences, &c., were held, and entertainments provided for the senior scholars. There were 185 local unions all over the country, comprising a large number of schools, and these were kept and visited by the committee. The examination movement for teachers and scholars had been very successful, as had also their continental missions; grants of libraries for scholars and teachers were made, and they published a large number of books and periodicals for their instruction. They felt there was a strong bond of union between themselves and their American brethren, for they were one in grace, and sprung from one common stock, and they desired to see their countries glorious with the glory of goodness, mighty with the might of truth, and exalted alone by that righteousness which exalteth a nation. They were seeking to lay a strong foundation for their country in educating their young ones, and that was their common mission. They would take back with them their deepest sympathies, and he trusted that their sympathies would continue to flow around England like the gulf stream. Mr. B. Clark expressed pleasure at meeting so many fellow Christians from the other side of the Atlantic, for they had a good deal to show them. They were endeavouring to get at and influence the children, and he felt that to do so they must interest them, and get hold of their amusements as well as present the truth to them in a cheerful aspect.

The Rev. Mr. Baker, of Virginia, expressed the pleasure they had in accepting the invitation of the committee, and his sense of the value of their work. Mr. Foot, of Elizabeth, said he had not felt so much at home in any country as here, nor been so handsomely treated. In one respect the Americans were on an equality with the old country, that was that their Sunday-school system was as old and as flourishing as it was here. In one town he had noticed a board which stated, that "Sunday-school taught here four days a week." (Laughter). Mr. Jones, of Pittsburg, said their city consisted chiefly of working people. It was divided into districts, and in each of these districts a large building was erected by a property-tax, and there was a tax for the support of the teachers. There were 1,000 boys and girls at the school with which he was connected, and there was no division made between them, but they were all taught together. The Bible was read morning and evening, and the Lord's Prayer repeated altogether. All the teachers, except himself (twenty-five), were ladies. They were neutral in politics and religion; but they often found opportunities of speaking a word in season. He hoped nothing would mar the good feeling now existing between the two nations, and he thanked them on behalf of the public schools of America for the reception given them. The Rev. W. F. Craft, of Boston, delivered an animated address, and said he believed the adoption of a uniform system of Sunday-school lessons would do much to unite the two nations more closely together.

Mr. Thomas Cook said it was desired to give the public school-teachers of America an opportunity of visiting the Vienna Exhibition and the old country, and he was glad that he had been instrumental in bringing over so large a number of ladies and gentlemen; and he was glad to say that they had all en-

joyed good health during their tour. The Rev. A. Bourne invited the friends to inspect the schools and colleges of the British and Foreign School Society, and moved a vote of thanks to Mr. Morley for presiding. The Rev. Mr. Rulifson, of New York, seconded the motion, and said they all felt very grateful for the warm reception afforded them. The motion was carried unanimously, and suitably acknowledged by Mr. Morley; and the meeting was brought to a close soon after ten o'clock by the singing of a hymn, "Eventide," and the benediction. Refreshments were provided in the library, and thus another opportunity was afforded for personal intercourse before separating.

FOREIGN MISCELLANY.

The Emperor Francis Joseph intends visiting the German Emperor at Gastein.

It is noted that the Republican members of the Permanent Commission have for the first time accepted President MacMahon's invitation to dinner.

DR. MARY E. WALKER has been appointed to a clerkship in the office of the treasurer of the United States. Her salary will be 180*l.* per annum.

THE SHAH OF PERSIA has left Vienna, and has passed through Bologna on his way to Brindisi on his way to Constantinople.

KING LOUIS OF BAVARIA is said to have given offence to the Ultramontanes by refusing to receive personally a deputation who requested leave to wait on His Majesty to present a petition against the extension of the anti-Jesuit law. The petition was consequently sent by post.

M. ODILLON BARROT, President of the Council of State, and a staunch Liberal, through all the political vicissitudes of his country, died a few days ago in Paris. The deceased was a prominent politician under Louis Philippe, but retired from public life during the empire. He was a determined opponent of centralisation.

MORE VICTIMS OF JUGGERNAUT.—The *Madras Athenaeum* says that "the Jugganath festival in Hooghly closed on the Saturday before last with more murderous results than ever. At Gooto, in the interior, twenty people fell while the car was being dragged, eight were run over, five were killed on the spot, and three were wounded, of whom one has died. The six victims are women."

HOMEOPATHY IN PRUSSIA.—A committee of homeopathic physicians in Prussia, speaking for their branch of the faculty, have addressed a formal petition to Prince Bismarck requesting that professorial chairs for homeopathy may be added to the University, and that medical inspectors may be appointed to ensure proper supervision of the homeopathic practice.

ANOTHER EXPECTED EASTERN VISITOR.—It is announced in a positive manner from Zanzibar that the Sultan will leave his capital for Europe in the first week in August. His highness, it is said, requires rest and change after the crisis through which he has passed in connection with the abolition of the slave trade, and wishes to escape for a time from the odium which his acceptance of the treaty negotiated with him for that purpose by Sir Bartle Frere has thrown upon him. Dr. Kirk will probably accompany him.

HENRI ROCHEFORT has at length been declared by the medical men to be in a fit state to undertake the voyage to New Caledonia, and accordingly he was sent on board a ship which has actually set sail for that colony with a number of other prisoners under sentence of transportation. It is thought not unlikely that he will die on the way. The medical committee think him strong enough to support the voyage, but their opinion is denied by all those who have seen the convict lately. Rochefort had previously telegraphed to his friends to sell all he possesses, and send the money to his daughter.

THE POPE AND FRANCE.—The 100 deputies of the French National Assembly who lately sent an address to the Pope have received a Papal brief in reply, in which His Holiness says:—"I have never doubted that the sun of justice would rise for France. The Virgin Mary is re-establishing a kingdom for herself in France. The pilgrimages are a spectacle worthy of angels and of men." The Pope concludes by congratulating the deputies and the French Government, and predicting the end of error, and the restoration of the greatness and glory of France.

THE ACTION AGAINST BRIGHAM YOUNG.—The *New York Tribune* publishes the following despatch:—"Salt Lake City, July 28.—Complaints and affidavits in the case of Anna Eliza Webb, seventeenth wife of Brigham Young, were filed to day in the Clerk's office of the Third District Court. The complainant sues for 20,000 dols. damages, alimony pending the suit, 1,000 per month, and 20,000 dols. for counsel fees. The case will be argued probably before Judge Emerson, Judge McKean being absent on a tour for his health, on the 5th of August, on the preliminary points. Other suits of a like nature will be begun soon."

THE LATE LEWIS TAPPAN.—A correspondent of the *Christian Union* relates the following:—"Such were the popular odium and hatred existing towards Mr. Tappan during his early anti-slavery career, and such, accordingly, the peril to which both his person and his property were exposed, no insurance company in the city of New York was willing to take the risk involved in the insurance of his property. He was therefore compelled, as best he could, to insure in companies out of town. The consequence of this bit of petty persecution was,

that when, with hundreds of others, Mr. Tappan saw his costly edifices swept away in the great New York fire, he recovered quite every dollar of his insurance, while his more highly favoured (?) neighbours, insured in the city, suffered heavy and often disastrous losses."

EARTHQUAKE AT VALPARAISO.—A great earthquake is reported to have occurred at Valparaiso on the morning of July 8. The shocks, of which there were five or six, exceeded in intensity those felt in the year 1867. Many families passed the night in the streets. The damage inside the houses was very great in the public as well as private edifices, and many people suffered fractures and contusions, but the deaths reported are numerous. The statue lately put up in memory of Lord Cochrane was wheeled half round on its pedestal. The shocks were felt severely at Limache, Quillata, and Calera. The earthquake was observed to come to the east, and felt as far south as Curico.

ALPINE CLIMBING.—The higher Alps are attracting a large number of visitors this season, and some successful ascents are recorded, amongst others that of the Jungfrau, which has not been attempted by the Roththal since the catastrophe of last year. A few days ago this dangerous experiment was successfully accomplished in eight hours and a-half by Dr. Dubi, of Berne, accompanied by two guides from Lauterbrunnen. The return to the little Scheidegg, by way of the Silberlücke and the Guggi glacier, was accomplished in nine hours. A Frenchman, named Haberlin, is also reported to have made the ascent of the Finsteraarhorn by an entirely new route. On the 30th ult. a M. Lavater, of Zürich, succeeded in climbing to the summit of the Grand Combin, one of the peaks of the Great St. Bernard. It is the first ascent of this mountain this year.—*Swiss Times*.

A WINDFALL FOR PRESIDENT GRANT.—The President of the United States has, according to the Colorado papers, had a lucky windfall. When he was in that State an enthusiastic admirer, in shaking hands with him one night at his hotel, slipped into hand a deed conveying to Ulysses S. Grant an undivided half-interest in a silver mining lode, situate in Clear Creek County. The President accepted it with his usual courtesy, and probably went home without having given his new silver mine any very serious consideration. But now it turns out that his partner—that is, to him, unknown individual who owns the other half—has been digging in the mine, and has struck an "uncommonly paying lead." It is said that in comparison with the owner of this lead Dives was in abject want, and the fellows in the "Thousand and One Nights" were beggars. For fifty feet, as far as it has been explored, the "pay streak" is from twelve inches to four feet in width, mostly of grey copper and brittle silver, and wonderfully rich. One assay showed a coin value of 19,280 dollars to the ton, and the number of tons is supposed to be as the leaves in Vallombrosa. There is a clear vein of wealth in sight, where the President can put his hand on it, and nobody knows to what internal depths or widths the lead may extend.

A RAILWAY HIGHWAYMAN.—No slight sensation has been caused in the United States by an attack made on the train of the Chicago, Rock Island, and Pacific Railroad on the night of the 21st of July. It seems that the train conveyed the through California mail and express matter, consisting of about 2,000 dollars and three tons of bullion. When about sixty-five miles west of Chicago, at an isolated spot on the line, with no house for several miles in any direction, the engineer, by name Rafferty, saw one rail moved from its place about sixty feet ahead of the engine. He instantly reversed the engine and applied the air-brake, when a shower of bullets came pelting round him like hail. The engine ran into the bank and turned over, Rafferty being killed on the spot. The train ran about a hundred feet and stopped, when several large athletic men, masked in full Ku-Klux style, appeared at the express car, and with horrible curses ordered the inmates to "get out." At the same moment two bullets passed through the clothes of the conductor, and grazed the skull of the baggage man, and one the side of the head of the express messenger. Two of the robbers then marched up and down the train threatening to shoot any person who showed their heads out of the windows of the carriages, at the same time uttering awful imprecations. The robbers then took nearly 2,000 dollars from the express safe, cut open the mail sacks (but took no letters), and, having completed their work, mounted their horses, riding off across the prairie in a southerly direction—the whole affair was over in about ten minutes. A reward of 5,000 dollars has been offered for the detection of these daring thieves, but it seems very doubtful whether they will be captured. In the train were thirty Chinese students, who must have learned a striking lesson of American civilisation.—*Pall Mall Gazette*.

MR. JOHN BRIGHT ON ROYAL DOWRIES.—At the monthly meeting of the Birmingham Trades' Council on Wednesday, a letter was read from the Right Hon. John Bright, M.P., in reply to an official request from the executive of the council that he would oppose the grant to the Duke of Edinburgh. Mr. Bright wrote to the effect that he much lamented our great expenditure in other directions than in the support of the Royal family. At the same time he was inclined to the opinion that more moderate grants would be better in some cases for those who received them, as much as for those who had to pay them.

Poetry.

POEM BY THE REV. THOMAS BINNEY.

[The following poem, which he wrote in an album fifty years ago, is printed for the first time by Mr. Binney in this month's number of the *Evangelical Magazine*.]

"Whose names are in the Lamb's book of life?"

There is a book in heaven, an ample scroll,
On which the eye of the Eternal rests
With joy ineffable. In characters
As beautiful as light, as permanent
As those enduring pillars that sustain
The dwelling-place of God, the book is writ!

No record it contains of enterprise,
Discovery, or achievement. Science there
Has spread no treasure. Never on that page
Has Genius written her seraphic song.
Yielding the tribute of her praise to Him
Who gave, from His own altar, all her fires,

The annals of eternity? the facts
Of universal being? all that passed
Within the Eternal bosom, when in long,
Mysterious solitude God lived alone,
Himself the universe? the ecstasy
Of all the elder-born, and thrill
Of rapturous exultation they sustained
When conscious of existence?—the delight,
Mingled with awe, with which they first beheld
The birth of worlds, and all the beautiful
Arrangements of creation? the dread shriek
Sent from a falling system, sinking back
From life and living glory—back, through age,
To night and chaos? All that ever was,
Or is, or shall be, stated, bodied forth,
In language suited to the ear of God,
Are these?—oh! say—are these the things contained
In that mysterious volume? Is it thus
They stand expressed before the Eternal eye,
And constitute the image of Himself?
Is it Himself he contemplates?—Himself,
As seen in this vast record of His works,
—The wonders of omnipotence, the depths
Of wisdom infinite,—the bland delight,
Ineffable and boundless, breathed through worlds
Pure and surpassing number,—are these acts,
These emanations, these sublime events,
And still sublimer consequences felt
By intellectual natures—are these there,
Drawn and described by an angelic pen,
A writing fit for heaven?

No; these are not included in that scroll
To which the eye of God delighted turns,
On which it dwells delighted. These are not
The source of joy to Him.

NAMES.—names alone,
Fill up the ample page!—It is the book
Of merciful remembrance; it is that
In which the Lamb, with pencil dipped in blood,
And characters of crimson, hath inscribed
The catalogue of His vast family.
It is "the book of life," filled with the names
Of all who like the primal patriarch
Are called "the friends of God;"—the names of all
Who, purified and perfect, shall emerge
From earth and evil, to attain the sphere
Of glorified immortals!

In that book
May all be found who place in this the sign
Of earthly love! Let Friendship pause and ask,
Ere it insert its fond memorial here,
Whether the record kept in heaven contains
The names of those who pledge it?

When, at last,
That awful volume is unveiled,—when He,
Who died to ransom, and who lives to save,
Shall spread the scroll before the astonished sight
Of an assembled universe, and show
Whom it contains,—at that tremendous hour
Of awe and interest intense, may they
Who read this page, and he who thus employs
His pen upon its surface, find their names,
And those of all they love;—possess the right,
Partake the rapture of a world redeemed,
And join the jubilee of God and man!

MR. MUNDELLA AT SHEFFIELD.—Mr. Mundella, M.P., addressed his constituents at an open-air meeting at Sheffield on Monday evening. In the course of his observations he dwelt at some length on the growth of social and political liberty in England, and claimed for the Liberal party that they had reduced taxation by ten millions, and had reduced the national debt by twenty-five millions, besides paying the Alabama award. The Education Act, notwithstanding the 25th clause, he defended as a grand measure, and said he was mistaken if Mr. Bright's joining the Cabinet did not mean something to make it better. He regretted that the supplemental Act of last session had been so meagre an affair. Household suffrage in counties would be the test question at the next election, and along with it must come a redistribution of seats. He ridiculed the idea of a Tory reaction, observing that the return of the Tories to power would involve increased expenditure. Replying to a question about the Duke of Edinburgh's allowance, Mr. Mundella said if he were a Republican he would not vote to starve Monarchy, but to abolish it; but as he was not a Republican, he was in favour of giving a reasonable allowance to the Crown and the members of the royal family. At this stage some local "Reds" began to make a demonstration, whereupon the mayor interposed by calling for three cheers for the Queen, which the great majority of the assembly enthusiastically responded to. Before the meeting broke up a vote of confidence in Mr. Mundella was passed.

Literature.

JEWISH LITERATURE.*

We have much pleasure in calling attention to the claims of a society, of the existence of which many have, probably, not heard. It was established three years ago, having for its object the dissemination of Jewish literature. Its first publications are now before us, consisting of three well-printed octavo volumes, which are issued to the subscribers at a somewhat reduced price. Of these three volumes two are devoted to the commentary of Ibn Ezra on Isaiah, and an amended version of the authorised English translation of the prophecies. The first volume is entitled a "Miscellany of Hebrew Literature," and contains, together with translations from Hebrew, several pieces taken from German periodicals. Of the former there is a specimen of *Biur*, or commentary on Genesis, chap. ii. The term *Biur*, we are told, means explanation, but has become "the specific designation for the commentary originally accompanying Moses Mendelssohn's German version of the Pentateuch and other portions of Scripture translated by him, and was in process of time extended to all the Hebrew interpretations appended to the rendering of the other sacred books, executed by a variety of authors upon the plan and after the model placed before them by the Berlin philosopher." Of this philosopher, Moses Mendelssohn, the friend of Lessing, a most interesting account is given, which shows how extraordinary was his power of patient endurance in suffering, and of perseverance in study; and how great were the services he rendered to his German co-religionists. Among the other papers in this volume the most interesting are the selections from two letters written nearly four hundred years ago by a Jew of the Romagna. "He was a very learned man, of high character, and an eminent preacher." He travelled through Italy, Sicily, Egypt and Palestine, and the account of his journey is found in these letters to his father and brother. The description of Jerusalem is a contribution to the society now existing for purposes of exploration in the city. The "eminent preacher" of the Romagna exercised his gifts in Jerusalem, and held discourse in the synagogue in the Hebrew tongue twice a month; but it grieved him to find that his sermons sounded in the ears of his audience "like a lovely song; they praise them and like to listen to them, but they do not act in accordance with them." He entertained hopes that the city would be speedily rebuilt and the land once more inhabited; he could scarcely find an olive-tree on the mount called Olivet, and from its barren top he looked upon the site of what were once cities, and seems to have been astonished that "they now form a salt sea." He inquired for Lot's wife, but was unable to identify her among the innumerable pillars of salt with which the ground was covered. In reading these letters we have been constantly reminded of the skill with which Mr. Browning has imitated the slight touches which give such life to them, and to the letter of his imaginary Karshish, the Arab physician.

The commentary on Isaiah, with the accompanying amended version, is a valuable aid to the understanding of this difficult and beautiful book. It will be found to be of especial value to those who read the Old Testament in the light of the New—who interpret Isaiah by means of the Gospels. What the Christian student needs to know is how the Old Testament is read by the really devout Hebrew, and how he can read Isaiah without seeing the Christ in its pages. This he will be able to find in the commentary of Ibn Ezra. For example, in the passage quoted by St. Matthew, *Isaiah viii. 4*, our commentator says:—"It is to me a matter of surprise that there are those who say the prophet here refers to Jesus, since the sign was given to Ahaz, and Jesus was born many years afterwards; besides, the prophet says, For before the child shall know to refuse the evil and choose the good, the land shall be forsaken; but the countries of Ephraim and Syria were wasted in the sixth year of Hezekiah, and it is distinctly said 'of whose two kings,' &c. Many make the mistake of identifying Immanuel with Hezekiah; they cannot be the same, granting even this prophecy to have been uttered at the beginning of the reign of

"Ahaz; he reigned only sixteen years, and Hezekiah was at the death of Ahaz twenty-five years old. According to others, Immanuel is another son of Ahaz, and others again take the names as symbolical of the kingdom; but if so, what meaning would be in the child's knowing good and evil, and in Maher Shalal calling 'father and mother.' I think that Immanuel is the son of Isaiah, as well as Maher Shalal, and Shear Yashub. . . . Immanuel implies that God would help them and be with them during the troubles caused by the two kings; Maher Shalal, that the time for the exile of Samaria had arrived; and Shear Yashub, that the remnant of Israel would repent." Another illustration of this purely historical method of interpreting prophecy, as bearing directly on the Messiahship of Jesus, might be found in the treatment of the fifty-third chapter of Isaiah, in which the suffering of the servant is set forth. But the above example is sufficient to show the nature of the work. The promoters of this society are anxious to have it known that it is not established in the interest of "any kind of religious propaganda," and we, therefore, render only justice when we testify to the worth of its publications to the Christian reader; but, apart from such consideration we have great pleasure in commanding these volumes to the attention of our readers.

WHITE ROSE AND RED.*

The art of the story-teller, pure and simple, is very rare. In our own day only two English writers have it in pre-eminence; and these are not Mr. Carlyle and Mr. Tennyson, who are alike in this, while differing in almost all else, that they infallibly project themselves over their characters, translating them somehow into mere masks for what are in strictness "private utterances." The last quality of the story-teller is that he is absolutely dramatic, can withdraw himself from his theme, and so illuminate and warm it, as the sun most warms the most distant points, without any need for marking the effort to the eye by outward devices of any kind. Chaucer is thus the most dramatic of writers—strictly speaking even more so than Shakespeare himself; while Spenser, in spite of his fine flow of fancy and sweet honeyed words, is perhaps, of our great old English writers, the least so.

In the author of "St. Abe," we have at least a genuine story-teller—a man whose sympathies are at once so fine and so broad, that nothing well comes amiss to him. He equally includes all types, and portrays them, or rather reflects them, like a fair mirror. He has humour—always a component of this character, and pathos, which is not so invariably so. Add to this, real descriptive power and energetic flow of narrative, together with a capacity to catch the most subtle and evanescent moods and types of feeling, and you must admit that we have in him a rare combination. Strength and fineness—strength, which without the fineness would sometimes seem even coarse—go together here, assuring us of a true poet; and, though in "White Rose and Red" we hardly have satire of the same depth of quality as in "St. Abe," yet the new poem is not lacking in that element, though it runs on a more dispersed and general level. This, for example, is a very special, strong and concentrated piece of satire from "St. Abe"; phrases packed full, and yet lightly carrying the characteristics of a supposed speaker—in this case a half-reactionary Mormon leader:

"No! keep the Soul and Flesh apart in pious resolution,
Don't let weak flutterings of the heart lead you to my confusion;
But let the Flesh be as the horse, the Spirit as the rider.
And use the mafie first, of course, and ease her up
And if she's going to resist, and won't let none go past her,
Just take the curb and give a twist, and show her you're the Master.
The Flesh is but a temporal thing, and Satan's strength is in it,
Use it, but conquer it, and bring its vice down every minute!
Into a woman's arms don't fall, as if you meant to stay there,
Just come as if you'd made a call, and idly found your way there.
Don't praise her too much to her face, but keep her calm and quiet—
Most female illnesses take place thro' far too warm a diet;
Unto her give your fleshly kiss, calm, kind, and petroking,
Than soar to your own sphere of bliss, before your heart gets rising,
Don't let her fail to see full clear, how in your saintly station,
The Flesh is but your nigger here, obeying your dictation;

* *White Rose and Red: A Love Story.* By the Author of "St. Abe." (Strahan and Co.)

And though the Flesh be o'er so warm, your soul the weakness smothers
Of loving any female form much better than the others."

"White Rose and Red" turns more to the mystical elements of life as exhibiting themselves in wild, untutored natures, and if it lacks the concentratedness of fun and satire, it makes up for this by depth of human interest and real passion. Few will read "White Rose" and "Red" without being moved, although so many will not laugh over it as laughed over the clever grotesquerie of "St. Abe." The story is simple. Eureka Hart, unlike the rest of his family, who are pre-eminently of the "tribe of human beavers," loves to wander, and finds himself in the land of the red tribes. Asleep, a woman of the tribe finds him, and when, after he has witnessed a wild dance, and is discovered and captured through his gun going off and injuring him, she pleads for him, and brings him help. The red woman loves the white man, and at length carries him into a safe solitude, where they know all the bliss of love.

"As a peasant maiden homely
Might regard some lordly worder,
Find each feature trebly comely
From the pride it stoops unto her,
Thus, Eureka, she esteemed thee
Fairer for thy finer blood;
She revered thee, loved thee, deemed thee
Wholly beautiful and goo!

And her day-dream ne'er was broken,
As some mortal day-dreams are,
By a word or sentence spoken
In thy coarse vernacular,
For she could not speak a dozen
Words as used by the white nation!
And thy speech seemed finely chosen,
Since she made her own translation—
Scarce a syllable quite catching,
Yet, upon thy bosom leaning,
Out of every sentence snatching
Music, with its own sweet meaning."

But after a short period of sweet bliss in the arms of the red woman, Eureka showed that

"After all, he was a beaver
Born and bred, tho' the unchanging
Dash of wild blood kept him ranging;
Beaver-conscience, now awakened,
Since the first true bliss had slackened;
Whispered with a sad affection,
'Pie, it is a strange connection!
Is it worthy? Can it profit?
Sits the world approving of it?
While another whisper said,
'You're a white man! She is red!'

And by-and-bye Drowsietown pictures itself in his imagination with all the allurements that long absence gives to familiar places:—

"As he spoke he saw the village
Rising up with till and tillage;
Saw the smithy, like an eye
Flaming bloodshot to the sky;
Saw the sleepy river flowing;
Saw the swampy burn in the sun;
Saw the people coming, going.
All familiar, one by one.

There the plump old parson goes,
Silver buckles on his toes,
Broad-brimmed beaver on his head,
Clean-shaved chin, and cheek as red
As ripe pippins kept in hay,
Polished on Thanksgiving-day;
Black coat, breeches, all complete;
On the old mare he keeps his seat,
Jogging on with smile so bright
To creation, left and right.
There's the widow Abner smiling

At her door as he goes past—

Guess she thinks she looks beguiling,
But he cuts along more fast.
There's Abe Sinker, drunk as ever;
There's the pigs all in the gutter;
There's the miller by the river,
Broad as long, and fat as butter.
See it all, so plain and pleasant—
Just like life their shadows pass;
Wonder how they are at present;
Guess they think I'm gone to grass!"

At length she sees his unrest, and agrees to let him leave her for a time. She cuts a lock of his hair, and he gives her a line written with his blood:—

"EUREKA HART, DROWSIETOWN, STATE OF MAINE."

"In the woods at dawn,
He from his pouch had an old letter drawn,
One leaf of which was blank, and this he took,
And smiling at the woman's wondering look,
While quietly she murmured, 'Tis a charm!"

In hunter's fashion he had pricked his arm,

And, having pen nor ink, had ta'en a spear

Of thorn for stylus, and in crimson clear—

His own heart's blood—had writ the words she sought.

And in that hour deep pity in him wrought,
And he believed that he his vows would keep,
Nor e'er be treacherous to a love so deep."

He goes, and after awhile at home, marries comfortably Phoebe, a sensible woman of the village—only sometimes tormented with thoughts of his red wife. Meanwhile, she, moved thereto by yearnings after her absent love, and afraid of the vengeance of her tribe if they find out that she has borne a child to the white man, starts in the direction Eureka had indicated to her as that in which his home lay, and after manifold sufferings—told in a most graphic manner—she reaches Drowsietown,

* Publications of the Society of Hebrew Literature:—Part I. *Miscellany of Hebrew Literature*, vol. i. Part II. *The Commentary of Ibn Ezra on Isaiah*. Edited from MSS. and translated, with notes, introduction, and indices, by M. FRIEDLAENDER, Ph.D. Vol. I. *Translation of the Commentary*. Vol. II. *Translation of the Text of Isaiah*. (London: Published for the Society of Hebrew Literature, by N. Trübner and Co.)

said a great fall of snow. She finds little Phoebe alone, for Eureka is at the public-house drinking, as he now would do sometimes to drown unpleasant thoughts.

"Beck in a swoon with haggard face
Fallen the woman of wild race,
Dumb, cold as stone, her weary eyes
Placed as in very death, she lies—
While little Phoebe trembling stands,
Wetting her lips, chafing her hands,
Trembling, almost afraid to stir
For wonder, as she looks at her;
So weird, so wild a shape, she seems
Like some sad spirit seen in dreams;
Beautious of face beyond belief,
And yet so worn with want and grief."

At last the charm—EUREKA HART, DROUSETOWN, STATE OF MAINE—is displayed to Phoebe, who gets a glimpse of the whole mystery:—

"The baby's skin is white—no wonder!
And she perceives, as plain as may be
All the event—down to the baby!
Last flash, the whole dark mystery lighting,
Why, it's Eureka's own handwriting."

And just at this point the door swings open and Eureka enters; and the strange situation is rendered with much skill. The difficulties are cleared up by the death of both child and mother, and the poem reaches its end—which we cannot help regarding as just a little abrupt:—

"In a dark corner of the burial-place,
Where sleep apart the creatures of red race,
Red Rose was laid, cold, beautiful, and dead,
With all the great white snow above her bed.
And soon the tiny partner of her quest,
The little babe, was laid upon her breast;
For, though the heart of Phoebe had been kind,
And sought to save the infant left behind,
It wither'd when the mother's kiss withdrew—
The Red Rose faded, and the blossom too.
There sleeps their dust, but 'neath another sky
More kind than this, their Spirits sleeping lie."

It is utterly beyond our power to give a fair specimen of this remarkable poem in our short space, or to convey any idea of its real beauty and subtle power. We have not been able even to glance at some of the lyrical interludes such as that beginning, "O love! O spirit of 'being'" and the "Song of the Streamlet"; while "Pangrelle" is simply exquisite—full of meaning as of music. The only criticism we should be inclined to make is that sometimes intransitive verbs are used for the sake of rhymes where they should not be; and we are not sure but that the description of the forest is a shade over-tropical; but these are faults English readers will perhaps catch more quickly than Americans. On the whole, it is a wonderful poem—full of genius of the highest cast—and will fully sustain, if it does not even enhance, the high reputation of the gifted author.

TWO NEW NOVELS.*

It is refreshing to come across novels that, even if they have not any marked originality or distinctive merit, are at all events not cast in the ordinary conventional mould, are neither wild, sensational stories of great crimes and improbable adventures, nor sentimental idylls of a love whose difficulties and troubles are extremely prosaic and commonplace, nor even philosophic analyses of character, but tales which have the recommendation, at least, of a certain degree of freshness. We do not claim any high degree of merit for the two stories before us, and certainly we do not predict for them any wide or permanent reputation; and yet neither of them belongs to the common herd of novels. There is no point of resemblance between them, except that each of them strikes out an independent line, and gives evidence of some amount of ability and cleverness. "Miss Dorothy's Charge" is an American story, or rather it is a story about Americans, for the scene of a good deal of the story is in Europe, and we are mistaken if the author is an American. We know not how far English notions may have leavened certain American minds, especially if they are attached to the sect which England delights to favour, even if it does not honour; but we can hardly think that an American would write of a New England Puritan as appearing "at intervals at the Dissenting meeting-house at the Corners." Happily, America has not yet set up an orthodox creed or an Established Church. She does not know Dissenters or Dissenting meeting-houses, and so we may probably infer that though the actors are Americans, and though some of the opinions and sentiments are American in tone, the writer is not himself an American. Indeed, there is not even in the transatlantic scenes much that is distinctive, or at least, not much that could not have been

* Miss Dorothy's Charge. Three Vols. By FRANK DE BENEDICT. (Sampson Low, Marston and Co.) Timothy Cripple. Two Vols. By THOMAS AURIC ROBINSON. (Samuel Tinsley.)

learned from a short residence in the country and an acquaintance with the people which could not lay claim to be much more than superficial. Susan Brent, "one of those constitutionally industrious women who can only be found in perfection among the descendants of the New England Puritans," "with a certain hardness which had always lain at the bottom of her character," "who toiled early and late, grew saving to parsimony, though more because work and economy gave constant employment to her thoughts than from any satisfaction she found in having her house look the abode of the goddess of order, "or from a desire to accumulate a competency for the future," is a capital portrait, and well drawn throughout, but it would not require a very intimate knowledge of American character and life to conceive and execute it. Be this as it may, there is not a little of life, character, and vivacity about the story, and its plot, though ordinary enough in some of its incidents, is worked out with a good deal of ingenuity and skill. But it is in the development of some of the characters that the chief interest lies. Miss Dorothy herself, the shrewd, self-possessed old maid with superficial hardness that conceals a depth of real tenderness, whose own disappointments, instead of souring her mind, have rather awakened a pity for the sorrows or misfortunes of others, and who is a kind of benevolent genius of the story, is not new, but her part is well-sustained throughout. Still less of a novelty is the self-indulgent brother, whose criminal weakness and folly have degenerated into vice, and involved others in trouble; or his frivolous, selfish, and more than ordinarily silly wife. Cecil and Vallery have both a distinct individuality; but the character of the story is Hetty Flint, with her strong dash of originality, her brave and resolute spirit, her scorn of all falsehood and meanness. Her encounter with Madame de Hatzfeldt is told in a very spirited and graphic style. We have no great liking for stories which are developed out of such incidents as those from which this tale starts, but not only is there nothing objectionable in the mode in which they are treated here, but there is a good deal of valuable moral teaching in the story.

"Timothy Cripple" is, at least, extremely original in its character. It is the autobiography of a man who, from childhood onward, found himself the victim of misfortunes drawn down upon him by his ignorance of the world and belief in the power of simplicity and honesty. He was of the family of the Cripes, and although his mother belonged to the more favoured generation of Courtlys, he himself inherited only the blundering honesty of his father, and was thus perpetually involved in a series of scrapes which prevented his rise in life, and utterly disgraced him in the eyes of his more polished and successful relatives. His father held "sole charge of the parish of Rag, " together with that of the adjacent hamlet of "Famish," of which his son thinks himself "warranted in asserting that he was acknowledged sole incumbent on every day of the year except those on which the parochial dues were paid, and that, in short, his relationship to his flock involved the control of "everything except the tithes." The father-in-law of this good man, on the contrary, was the Dean of Manchester, and the contrast between the views of the two men is brought out with considerable skill. Unfortunately for our hero, he partook of his father's unworldliness, and the misadventures of a youth trained under such influence are told with no little humour. But our readers will find more pleasure in following these for themselves than in having them retailed and abridged by us. There is not much attempt at minute delineation of character. The aim is rather, by placing the hero in a number of ridiculous and compromising situations, to show how possible it is for a man with the best intentions to err from ignorance of the world and human nature, and perhaps also to suggest how strangely the paths of some seem to be dogged by misfortunes arising out of circumstances over which they have little or no control. In Timothy's case, indeed, we are disposed to think that the exercise of a very slight degree of sense might have saved him from some of the troubles which again and again threw him back as he was about to rise, and altogether the scenes are so frequently overdrawn as to become simply farcical. Yet the book is entertaining or, perhaps, it would be more correct to say that the first volume is; for it must be confessed that it becomes somewhat wearisome when we have in a second volume the repetition of the same kind of idiotic blunders which we had in the first. It is true the hero is transported to Australia, we suppose with the view of making his extraordinary experiences appear less improbable. But even life in Australia was hardly likely to

have such a succession of troubles and difficulties as those which poor Timothy found there.

BRIEF NOTICES.

Pulpit Notes; with an Introductory Essay on the Preaching of Jesus Christ. By JOSEPH PARKER, D.D., minister of the "City Temple," author of "Eccles Deum," &c. (Strahan and Co.) Though these "Pulpit Notes" are mainly reprinted from "The City Temple," there can be no doubt that they will be found widely useful in this form, which, of course, is sufficient reason for so issuing them. Vigorous thought, sometimes almost overbold, apt and ready illustration, and no shrinking from use of plain terms—these are the most prominent characteristics, and it certainly says something for Dr. Parker's mastery of his themes, that, even in this condensed form, his sermons are pleasant to read. The skeleton of the sermon "Ehud; or Left-handedness" strikes us as very ingenious in its method and style. The essay on the "Preaching of Jesus" is original and suggestive. Altogether the book is one to be got hold of by young ministers and students, as suggesting elements which have so much to do with the preacher's success in these days.

Leaves from Elsie, by MARIANNE FARNINGHAM (Clarke and Co.) are short poems which, if we mistake not, have already appeared in a popular miscellany. If they run a little in a uniform strain, there is a real sincerity in them, and occasionally we get a note of finest music. Necessarily, among over two hundred poems there are inequalities to be found by one who would seek for them; but this would be ungrateful; the author does not pretend much. We yield her claim, and read the poems with pleasure. She says:—"It is the writer's pleasant fancy that these little bits of rhyme may be read under many a spreading tree "during the sunny summer days"; and so read, his would be a strange mind and a strange heart which would not find some heartening and cheer in them for the "battle of life." "Aged Eighty-five," and a "Fight for Life," especially please us.

Archdeacon POLLOCK has been more ambitious in his *Temptation* (Strahan); it has good passages, but it is sometimes stilted, and wants fluency and ease of movement. Some of his short poems—such as "The Bridegroom" we like better. But such poems should not be read without recognition of the circumstances of production. Dr. Pollock, thrown aside by infirmities from active duty—"paralysed and helpless" and "almost deprived of speech"—finds relief in poetic composition; and so much sincerity is there in some portions of this volume, that we cannot imagine people of sensibility reading it without being moved.

The *Art Journal* (Virtue and Co.) maintains its pre-eminence as the one serial which effectively and superbly illustrates the progress of the arts. The beautiful engravings of the choicest articles in the Vienna Exhibition are still a prominent feature, and in the number for the current month there are the usual three steel engravings—one of "The dead Christ supported by angels," attributed to Giorgione; a second a likeness of the son of Louis XVII., who died in the Temple, by Baron Wappers; and the third, an ideal piece of sculpture, "The Brothers," by M. Cordier. The Dean of Chester continues his sketch of the banks of the Dee, and Mr. Rimmer his papers on "The Ancient Stone Crosses of England"—both well illustrated by woodcuts.

Blackie's Series of Little Books by John Bunyan. (Blackie and Son.) These handsome little volumes will no doubt have a very wide circulation. The two now before us are, "Come and Welcome to Jesus Christ," and "The Greatness of the Soul and the Water of Life," and they consist of choice selections from Bunyan's works in convenient pocket volumes. They are especially suitable for presents to the pious poor and aged of our congregations in these days of "light religious literature."

God's Jewels: or, A Mineralogical Illustration of Scripture. By THOS. A. G. BALFOUR, M.D. Ed. (Nisbet and Co.) An exceedingly interesting work respecting the gems and precious stones mentioned in the Scriptures. It is brimful of useful information which will be prized by the conductors of Bible-classes and Sunday-school teachers generally.

Scriptural Views of Heaven. By REV. GIBSON MAUNDER. (Houghton and Co.) This a nicely got up reprint of some instructive papers published several years ago in a popular religious magazine.

A Memoir of Maesoor Shakoof of Lebnon, Missionary in Syria and Egypt. By M. L. WHATELEY. (Seelye.) Miss Whateley has here supplied a little biographical gem. It is a loving record of a life of self-denial, labour, and love in the cause of Christ, and deserves to be widely circulated, as containing details of missionary work in countries of which we in these latter days know comparatively little—the Holy Land and Egypt.

The Missionary Work of the Church: Its Principles, History, Claims, and Present Aspects. By W. H. BROWNL, D.D. (John Snow and Co.) This is a new edition of an admirable book, to which valuable additions have been made. To the friends of Christian missions it is still, as it has been, a standard book of reference.

The *Hist.*, Vol. V. (Elliot Stock), is truly "a store-house of material for working Sunday-school teachers." We commend it to all working Sunday-school teachers.

The Kingdom of Christ: Its Ultimate Complete and Universal Triumph over Evil, in the Selection and Reconciliation of All Things to God. By the Rev. A. R. SYMONDS, M.A., Wadham College, Oxford (Hamilton, Adams, and Co.). This is a volume of sermons preached at Madras on a subject which has agitated, and is still agitating, the minds of many. Without committing ourselves to all the opinions of the author, we can recommend his book to "searchers after truth."

Messrs. Sampson Low and Co. continue their charming serials *The Picture Gallery* and *My Lady's Cabinet*. In the former for August, pictures by Knaus, Bozal, Landseer, and Camphausen, are admirably reproduced by the well-known Woodbury process. The latter contains permanent photographs of gems of art (chiefly of celebrated women) from the best painters, set in a frame suitable for the decoration of a lady's cabinet, and accompanied by an illustrative text.

BOOKS RECEIVED.

Dr. Luthor's Apologetic Lectures.	T. and T. Clark.
Language by Touch.	Tweedie.
Epitome of Lockhart's Life of Scott.	A. and C. Black.
The Bond of Kindness.	S. S. Union.
English Sacred Songster.	S. S. Union.
The Soldier and Patriot.	Camilla.
Representation, Population, and Taxation.	P. S. King.
Ancient Classics for English Readers—	
Tacitus.	Blackwood.
Dr. Evans's Nautical Astronomy.	Collins.
Guinet's History of France. Vol. 3. Part I.	Sampson Low.
Widow Wakefull's Mission.	J. Blackwood.
The Saracens.	F. Warne.
Victoria Tales and Stories. Pkts. V. and VI.	F. Warne.
Page's Introductory Text Book of Geology.	W. Blackwood.
Page's Advanced Text Book of Physical Geography.	W. Blackwood.
Great Truths for Little Children.	Sothenan.
The "Bijou" Crochet Book.	A. B. Emanuel.
The Temptation of Our Blessed Lord.	Strahan.
White Rose and Red.	Strahan.
Will Sin and Suffering be Everlasting!	E. Stock.
Dr. Trench's Plutarch.	Macmillan.

PERIODICALS AND PAMPHLETS.—Macmillan; Blackwood; Old Jonathan; Pew and Pulpit Photographs; Good Words; Sunday Magazine; Hardwicke's Science Gossip; Sunday School Union Magazines; Cornhill; Fraser; Jewish Herald; Christian Treasury; Fortnightly Practitioner; Christian Observer; Herald of Peace; Bible Educator; Races of Mankind; Old and New London; Popular Recreator; Cassell's Magazine; Popular Educator; Little Folks; Quiver; British Battles; Dore's Bible; St. Paul's; Day of Rest; Good Things; Gardener's Magazine; Missionary Record; United Presbyterian Magazine; Literary World; Christian World Pulpit and Magazine; Homoeopathic Review; Art Journal; General Baptist Magazine; NewsVendor, No. 1; The Sword and Trowel; The Picture Gallery; My Lady's Cabinet; Printing Times; Scottish Congregational; Christian Mission Magazine; Palestine Exploration Fund Quarterly Statement; Practical Magazine; Antiquary, Vol. 4, Part I; Animal World; Evangelical; Congregationalist; Preacher's Lantern; Christian Family; Aunt Judy; Atlantic Monthly.

SOFT WATER.

Sir William Fergusson, in his opening address to the members of the British Medical Association, said:—For man's stomach the requisite quantity of wholesome water was so small that the trouble and cost of purifying by filtering and otherwise would be as nothing compared with the advantage of having what might be called a superabundance. If that superabundance was what the simple housewife called soft, the water desideratum would be fulfilled. He had heard, on the best authority, that in Glasgow alone, with a population of nearly half-a-million, where a large and wise expenditure had been incurred, there had been a saving of something like 40,000*l.* a year for soap, owing to the softness of the water from a natural reservoir, which doubtless was formed by the watershed of the district in which it lay. The good folks of Glasgow tapped the side of one of the most beautiful and classical of Scottish lochs, and brought the water through conduits some forty miles long to place it at public disposal. The loch was none the worse, and the benefit to the citizens of the second city in the kingdom was, perhaps, incalculable. It seemed almost by instinct that, in the humblest of our cottages, and in most of our moderate unpretending dwelling-houses, there was a desire to have a supply of rain-water. The pump or the nearest open well or spring might be resorted to for water to drink, but the small quantity that can be caught from a stone, tile, or slate roof was eagerly sought by the judicious housewife. The quality of this water suits domestic purposes better than the brightest from well or pump. Largely though this little luxury was indulged in—for the water-butt abounded in every district—it was curious how this sort of instinct had been neglected by many who have catered for the supply of water on a large scale. There were many who approved the project of increasing the supplies of Manchester, Birmingham, and other midland towns, including London, from the natural lakes of Cumberland and Westmoreland. But might not

something be done, less stupendous, yet equally effective? Natural lakes, of sufficient bulk, were not to be found in many districts, but might not artificial ones be constructed, which would largely supplement our present water supplies? In most of the upland districts in this country there were spaces, hollows, ravines, and valleys, where—as much of the surface is otherwise worthless—the water might be dammed up, and lake above lake might be made to appear on the landscape. This was no new proposal, and it had been acted upon in countries of ancient historical date, where civilisation was never equal to that we now boast of, and the custom prevailed to a considerable extent in this island. Look to the rainfall of a season in this country, and consider how much, or how little, of this gift from heaven was actually used by man. Of all the necessities of life this was the one which came upon us in this island most bountifully, and yet how much it was neglected! Instead of letting the floods damage our best alluvial soils, destroy vegetable and animal life, endanger man himself, and finally flow uninterrupted into the sea, might not much of this flood be impounded on our watersheds, and there form small and large reservoirs and lakes, which would be ample supplies of the best water at every season of the year, and even keep in fair volume some of those primitive streams which doubtless were the attraction of those who originally settled on their banks? It was distressing to see, in some of our large towns, to what condition these once fair streams had been reduced; the water was taken off above until the bed of the river had been dried, and then let on again in every imaginable degree of pollution. Under such circumstances, the water thus taken from the stream might be supplemented by the upper stores, or better still, these stores might be relied upon for most of the requirements of large communities. He had seen several severe droughts in this country, and had occasionally wondered what might be the result to animal life—man and beast—if the general distress should continue a few days or weeks longer. This involved a great hygienic question; and, interested as they were in it professionally, taught as all were in the virtues of water—home-distilled, nature-distilled, home-filtered, nature-filtered—looking to the value of water to man as regards his internal and external bodily wants, he did not know any point of hygiene of more interest.

MISCELLANEOUS.

WHAT THE WORKING CLASSES SPEND IN GLASGOW.—“I have tried,” said a magistrate of Glasgow, “to come at some sort of estimate of the money spent yearly by the working classes in pawning, and the result has been that from 150,000*l.* to 200,000*l.* a-year is spent in interest!” In reply to a question, “Is not that more than is spent in all the religious observances and education of the city?” the witness said, “I think it is a great deal more.”—*Gentleman's Magazine.*

LONDON AND COUNTY BANK.—The half-yearly meeting was held last Thursday. The report, which was adopted, showed that the net profits for the six months, including 14,934*l.* brought forward from the previous account, and 54*l.* reserved to meet interest accrued on new shares, and after paying interest and allowing for rebate and for bad and doubtful debts, amounted to 124,934*l.* out of which the dividend already announced was declared. It was also resolved to increase the capital of the undertaking by the creation and issue of 15,000 50*s.* shares; and to register the bank as an unlimited company. The amount due for customers' balances and liabilities on acceptances covered by securities are stated at 20,936,233*l.*

A CIRCULAR SHIP.—By the courtesy of the late Chief Constructor of the Navy we have been favoured with a view of photographs of the remarkable circular ironclad now at Nicholaieff. Admiral Popoff is responsible for the design of perhaps the most remarkable vessel that has floated since Noah's Ark. The ship is perfectly circular, and is driven through the water by six screw propellers. So far as handiness is concerned, nothing could be more perfect. The propellers disposed around the ship—it would be useless to talk of stem, or stern, or beam—afford unlimited power of locomotion. Ahead, astern, or spinning round like a top, the vessel is equally at home. In a seaway the behaviour of a circular ship is said to be peculiar, but for buoyancy they are difficult to surpass.—*Iron.*

MR. GLADSTONE AND THE MEDICAL ASSOCIATION.—On Thursday evening, the members of the British Medical Association met at a banquet in the hall of Lincoln's-inn, London, under the presidency of Sir William Fergusson. Mr. Gladstone, whose rising was the signal for general cheering, replied for Her Majesty's Ministers, and said he hoped in addressing such an assemblage he was addressing a number of political adherents, but he should not address them as political adherents. Whatever might be said of the Government he represented, it could not be said that it passed a stagnant existence. There might be those present who considered the Government showed signs of decay. It was not for him to say whether this was so or not. The Government's desire was not prolonged tenure of office, but to be honourable while it lasted, and to leave behind in other memory than some record of good works—(cheers)—and to maintain with dignity and authority the high function of administering the affairs of this mighty empire. The right hon. gentleman then went on to pass a high eulogium upon

the honour of the medical profession and its great enlightenment and progress, and discussed on the advantage that progress was to the world at large. He concluded by a fervent and earnest prayer that they might be ministers of healing, not of knowledge, and of truth, and worthy of the vocations with which they were invested. (Loud cheers.)

EARL FITZWILLIAM AND HIS COALMEN.—Earl Fitzwilliam, with a view of removing the differences which recently existed among his miners, invited on Saturday the whole of his workpeople to Wentworth House. The miners employed by his lordship at the various collieries and works, together with their wives, daughters, and parents, walked in procession to Wentworth, headed by the local brass band. There were two processions, numbering about 2,500 persons. The workpeople, after passing through the hall, assembled on the lawn at the back of the mansion. His lordship, accompanied by his family and guests, took his stand at the top of the steps leading into the hall, and briefly addressed the workpeople, who then dispersed to the various booths, where refreshments were provided. His lordship, the countess, and other members of the family acted as waiters at some of the booths. The West Yorkshire Cavalry and other bands were placed in various parts of the grounds and played a selection of music.

HOW COAL IS KEPT UP.—That shorter hours and higher wages keep a good deal of coal down in the earth seems tolerably certain, but that these are the only or even the main causes of keeping prices up is something more than doubtful. Take the following fact as proof that some coalowners, at all events, think that the proprietor of the geese that laid a single egg per diem was a sensible lad when he set about getting all the golden eggs at once. In one of the towns of Lancashire not long ago, a coal merchant, with extensive connections, advertised his intention to reduce the price of house coal 2*s.* per ton on and after a certain date. But in forming and announcing such intention he seems to have reckoned entirely “without his host,” for immediately after the appearance of his advertisement he received notice from two extensive colliery proprietors, or their agents, that they would stop his supplies in the winter if he did anything of the kind. So, under pressure from coalowners, he had to withdraw his advertisement and continue to charge his customers 2*s.* per ton more than he considered a fair profit on his transactions. We think the policy of the grasping owners very questionable indeed as regards their own permanent interests; also that the merchant and the public have very great reason to complain of it; and, moreover, that owners and miners have practically, if unintentionally, taken the lad aforesaid for their model.—*Financial Reformer* for August.

THE ENGLISH PILGRIMAGE TO A FRANCISH SHRINE.—The English Roman Catholics are making energetic efforts to get together pilgrims for the proposed excursion in September to Paray-le-Monial. The sermons at all their churches in London on Sunday assumed the form of exhortations to the faithful to take part in the demonstration. The text for the day was the parable of the Pharisee and Publican, and it was curious to observe (in correspondent remarks) how skilfully the subject was made to serve the purposes of the pilgrimage, and in more than one instance of a political stripe. The present position of France was regarded as most hopeful, and Marshal MacMahon was made the subject of the greatest praise; nor, according to the nationality of the preacher, was his descent forgotten. His Irish origin was regarded as of the best possible augury for the Ultramontane cause. In an article on the subject the *Times* remarks:—“It will probably be necessary to remind many of our readers to what the peculiar sanctity of Paray-le-Monial is due. A woman named Marie Allooquie asserted that she had an interview there with our Saviour, and the conversation which passed has been published in a pamphlet by one of the writers in the *Univers*. We quote from a letter recently published in our columns; but, unless it were necessary, we should be ashamed to repeat such things. It is difficult to speak of them without giving pain, which we would willingly spare to well-meaning people.”

THE TICHBORNE CASE.—Yesterday was the seventy-first day of the trial of the Claimant, for perjury and forgery before the Court of Queen's Bench sitting in *banc*, and the fourteenth of Dr. Kenealy's speech, the learned counsel having occupied more than double the time required by Mr. Hawkins in opening the case. On Friday the jury again remonstrated against what seemed to them a useless loss of time in reading and commenting upon the evidence which has been for weeks before them in print, and of which they are fully masters; but Mr. Kenealy intimated that he must pursue his own course. His speech has hitherto been occupied chiefly with observations on the habits of Roger, with a view to show that they were such as to lead to that failure of faculties to which he ascribes so many of his client's statements. He said he should call a witness who saw Roger on board ship, and who would prove his way of life for several previous days, and another witness to prove that the defendant was picked up in the Osprey, and carried to Melbourne as he had alleged, but who the witness was or how he would prove it was not stated, and when the Lord Chief Justice attempted to elicit a little further information on the subject, all that was stated was that it was an American Osprey. At the close of the sitting, Mr. Justice Mellor, who, with the other judges, had been trying to persuade the counsel to

shorten his speech, exclaimed in accents of despair, "Life is not long enough for such trials!" On Monday some very warm language was exchanged between the Bench and Dr. Kenealy. The latter, replying to an observation from Mr. Justice Mellor, said he would not be taught by him what was the conduct of a gentleman; and the Lord Chief Justice remarked that he would not allow a member of the Bench to be addressed in that tone. Just before the adjournment a jurymen asked Dr. Kenealy when he was likely to finish, and the doctor said he could not tell, whereupon another jurymen stated that he was very ill, and was sitting there at great inconvenience and at a loss of 50. a week.

SOCIAL SCIENCE CONGRESS.—The following are the special questions appointed for discussion at the ensuing congress, to be held at Norwich in October next:—International and Municipal Law Section.—1. Is it desirable and practicable to effect an assimilation of English and foreign commercial law; and, if so, to what extent, and what steps should be taken to effect such assimilation? 2. In what manner may the framing and passing of Acts of Parliament be improved? 3. What change, if any, is it desirable to make in the law relating to agricultural tenancies? Repression of Crime Section.—1. Are any and what improvements necessary for the administration of justice in quarter and petty sessions? 2. In what way should the punishment of young persons under eighteen, especially boys or girls of nine or ten years of age, be regulated? 3. What improvements are required in the system of discipline in county and borough gaols? Education Department.—1. Can the Universities help in the examination of secondary teachers and secondary schools; and can they in any way afford the special training required for secondary teachers? 2. What are the effects of the pressure of competitive examination upon education? 3. How can education be brought to bear on the hitherto untouched portions of the population? Health Department.—1. What are the most convenient administrative areas for sanitary purposes, and what are the best means of administering the sanitary laws? 2. Should there be a special diploma for medical officers of health, and, if so, how should it be granted? 3. What provisions are required in a general Building Act, so as to secure efficient sanitary arrangements? Economy and Trade Department.—1. On what principles should local taxation be levied, and what should be the principles of local administration and government? 2. What should be the general relations of employers and employed, both trade and agricultural; and are industrial partnerships desirable? 3. On what principles should friendly and other kindred societies be based, and is Government control of them desirable? Voluntary papers on other subjects will be read and discussed.

Gleanings.

A learned naturalist thinks the unicorn is so called because of his unique horn.

In Switzerland it is stated that 20,000 girls gain a livelihood by making watches, or in other words live on tick.

At one of the meetings of Dundee electors, Mr. Jenkins, one of the candidates, was asked, sarcastically we suppose, to submit his head to a phrenological examination!

The following somewhat ambiguous paragraph appeared in an Edinburgh paper:—"We regret to find that the announcement of the death of Mr. W. is a malicious fabrication."

A traveller stopped at a wayside inn in France where they sold two sorts of wine, called "first table" and "second table." "I tried them both," writes the traveller, "and found them lamentable."

The most contented of philosophers was the Irishman who, in an overcrowded inn, had to sleep under a table in the coffee-room, and who gratulated himself in the fact that it was, after all, a four-poster!

"Which side of the street do you live on, Mrs. Kipple?" asked a counsel, cross-examining a witness. "On either side, sir. If you go one way, it's on the right side; if you go on the other way it's on the left."

ECONOMISING TIME TO SOME PURPOSE.—It is related of a distinguished lawyer, who observed that his wife always delayed ten or twelve minutes before she came down to dinner, being loth to lose so much precious time daily, he commenced the composition of a work which he prosecuted only while he was thus kept waiting. The result was, at the end of fifteen years, a book in three volumes quarto, which has met with a large sale, and is much esteemed.

KNOWING MILTON WELL.—It is told of a certain Glasgow bailie, when visiting Paris, as one of a deputation from Glasgow to Louis Philippe, the King said, when showing the party through his library, where he had many of the English classics, "You will know Milton very well?" "Oh, bless you, yes," said the bailie, cheerfully, delighted that something had been mentioned that he did know; "yes, your majesty, I know Milton (a suburb of Glasgow) very well; we're just building slaughterhouses there!"

THE OCULIST AND HIS WILD PATIENTS.—An eminent oculist, not long since, was called in to see a curious case, or rather patients, for there were two of them. They were two grizzly bears at a "Zoo," and he was asked as a favour to operate upon them for cataract. Chloroform was ad-

ministered, and the operations were successful, but unluckily one of the patients recovered from the chloroform too quickly, and considerably mauled his keeper. Some time afterwards the same oculist was asked to operate on one of the tigers. But he respectfully declined the proposal, saying that he must draw the line somewhere, and he drew it at grizzly bears.

PURE WATER.—On this subject, so important at the present time, the following information may be of use:—

TESTS FOR WATER.—Good water should be free from colour, unpleasant odour and taste, and should quickly afford a good lather with a small proportion of soap. If half a pint of the water be placed in a perfectly clean, colourless, glass-stoppered bottle, a few grains of the best white sugar added, and the bottle freely exposed to the daylight in the window of a warm room, the liquid should not become turbid, even after exposure for a week or ten days. If the water becomes turbid it is open to grave suspicion of sewage contamination; but if it remains clear, it is almost certainly safe. We owe to Heisch this simple, valuable, but hitherto strangely neglected test. *Journal of the Society of Arts.*

EXTemporising a FILTER.—The following plan is said to be efficacious:—Procure a large earthenware flowerpot; over the drainage hole place some pieces of charcoal, sufficient quite to cover the bottom of the flowerpot; over the charcoal put a layer of an inch deep of fine gravel. This pot constitutes the filter, and it must be suspended over a large crock or pan by crossed sticks (two placed one way, and two the other, leaving the centre open to suspend the pot). All the water which is used for drinking or culinary purposes ought to be first passed through the filter. By keeping the pot always filled a constant supply of pure fresh water may be obtained, most essential to health at any time, but especially at present.

THE WHALE AND THE TELEGRAPH.—A correspondent of the *Times* relates a remarkable story. Himself and officials went in a steamer 118 miles from Kurrahee to repair the submarine cable between that place and Gwadur (a distance of 300 miles) which had ceased to act. The soundings at the fault were very irregular, with overfalls from thirty to seventy fathoms. On winding in the cable unusual resistance was experienced, as if it were foul of rocks, but after persevering for some time the body of an immense whale, entangled in the cable, was brought to the surface, when it was found to be firmly secured by two and a half turns of the cable immediately above the tail. Sharks and other fish had partially eaten the body, which was rapidly decomposing, the jaws falling away on reaching the surface. The tail, which measured fully twelve feet across, was perfect, and covered with barnacles at the extremities. The skin being too rough at the time to make use of the boats, an attempt was made to haul the whale on board, but its own weight broke it away from the injured cable as soon as it was raised above the surface. Apparently the whale was at the time of entanglement using the cable to free itself from parasites, such as barnacles, which annoy them very much, and the cable, hanging in a loop over a submarine precipice, he probably, with a flip of his tail, twisted it round him, and thus came to an untimely end.

AMONG THE LIONS.—When the Rev. Samuel Broadbent was travelling near to the diamond-fields of South Africa, he and his family slept in the wagon in which they travelled. One pitchy dark night they several times heard a noise among their cattle, and the next morning found a young cow had been killed, and lay in front of the wagon. "As I sat on the chest," says the missionary, "one of my little boys came and sat on my knee. I was comforting him on the loss of the new milk for his breakfast, as the lions had torn the poor cow, when there appeared a noble lioness, walking through the grass, bringing a whelp with her. At the same time my favourite dog, Malbrook, was feasting on the carcass of the cow. On seeing the lioness approach, he barked at her angrily. She paused a moment, raised her head and lashed her tail about, then sprang furiously at him. By a nimble leap and rush towards us, he barely escaped her claws and teeth. Just at the pole of the wagon, close to which I sat, with my eldest boy on my knee, and my wife, the next boy, and a servant-girl inside, she turned away, and we were saved. The following night beasts of prey in great numbers prowled about our encampment. Several large dogs had walked around us." The next day, when travelling was pleasant, they shot at a buck, which they hoped to have for dinner. The report of the gun roused five lions. The wagons were turned another way, and the lions slowly moved to a greater distance, rising on their hind legs, playing with each other like dogs."

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

CARR.—August 7, at 265, Strand, the wife of Mr. M. A. Carr, of twin sons (one still-born).

MARRIAGES.

BOYD—LUCKMAN.—July 7, at Park Church, Highbury, by the Rev. John Edmond, D.D., Robert Matthewson Boyd, of Edinburgh, to Fanay, eldest daughter of C. J. Luckman, Esq., Highbury Grange.

FREEMAN—HOLBORN.—August 13, at Hare Court Chapel, Canonbury, George Mallows Freeman, son of Robert Freeman, of Kensington, to Annie, younger daughter of Robert Major Holborn, of Highbury. Service conducted by the Rev. Alexander Raleigh, D.D., and the Rev. John Stoughton, D.D. No cards.

DEATHS.

KESTEVEN.—August 3, at Grove-place, Upper Holloway. Louise Murray, wife of W. H. Kesteven, M.R.C.S., aged 25. **SLATER.**—August 9, at Kettering, in the 21st year of his age, after a protracted illness, Benjamin Hill Slater, only son of Mr. D. Slater, High-street.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending on Wednesday, August 6, 1873.

ISSUE DEPARTMENT.

Notes issued £27,983,860 Government Debt 811,015,300 Other Securities 3,984,900 Gold & Bullion 22,983,660 Silver Bullion 635,687

£27,983,860 £27,983,860

BANCING DEPARTMENT.

Proprietor's Capital £121,583,000 Government Securities 3,503,173 Other (the dead) 1,457,564 Public Deposits 6,457,564 Weighted amount £13,927,935 Other Deposits 17,218,401 Other Securities 16,880,592 Seven Day and Notes 11,361,220 other Bills 413,296 Gold & Silver Coin 635,687

£42,145,434 £42,145,434

August 7, 1873. FRANK MAY, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—Hope for All. Whatever their ailments, none need despair of being cured till they have tried these ineatable remedies. Whether the disease be external or internal, spontaneous or the result of violence, if a cure is possible, Holloway's medicaments will effect it. The severity or duration of the malady is no bar to the successful influence exerted by these twin medicaments, which cleanse, purify, and invigorate every solid and fluid in the body, and completely renovate the digestion. They render every organ of secretion healthy by augmenting the action of the liver, pancreas, and kidneys, are the surest prophylactics against bilious disorders, renal complaints, diarrhoea, dysentery, cholera, and other irritations, which beget and foster pestilences.

Markets.

CORN EXCHANGE, MARK LANE, Monday, August 11.

Of English wheat the supply for to-day's market was very small, including some samples of the new crop. The quality was good; but prices were as yet uncertain. The supply of foreign wheat is liberal. We had a firmer tone in the trade, in consequence of less settled weather and demand for export. Quotations for all descriptions were fully maintained, and for Australian wheat 1d. advance was obtained. Flour met more inquiry, at previous prices. Peas, beans, and Indian corn were fully as dear. Barley maintained last week's prices. Of oats we have fair arrivals. They are met by a good demand, and Russian qualities have improved 6d. per qr. on the week. Cargoes on the coast, both of wheat and Indian corn, are unaltered in value.

METROPOLITAN CATTLE MARKET. Monday, August 11.—The total imports of foreign stock into London last week amounted to 15,885 head. In the corresponding week in 1872 we received 23,989; in 1871, 19,269; in 1870, 12,075; in 1869, 10,078; and in 1868, 11,898 head. The cattle trade has been much depressed to-day. A full supply of beasts have been on sale, and prices have ruled decidedly lower. There has been an unusually good show of foreign, over 3,000 having been received from Tönning alone, and there have also been about 500 Spanish and 300 Dutch. The market has been flat, and prices have been 2d. to 4d. per Siba. lower. From our own grazing districts a comparatively poor supply has come to hand, both in point of number and quality. Really choice breeds have been scarce. Trade has been dull, and prices must be quoted 2d. to 4d. per Siba. lower. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,800, from Norfolk 160, and from other parts of England about 250 various breeds. The sheep market has been heavily supplied. Throughout the demand has ruled heavy, and a fall of 2d. per Siba. has taken place in prices, the best Downs and half-breds selling at 6s. to 8s. 2d. per Siba. Lambs have been dull of sale at from 6s. 6d. to 7s. 6d. per Siba. Calves have been in limited request and drooping in value. Pigs have been nominal. At Deptford there have been 52 German beasts.

Per Siba, to sink the offal. Per Siba, by the carcase.

	s. d. s. d.	s. d. s. d.	
Inf. coarse beasts	4 6 to 5 0	Pr. coarse woolled	5 10 6 0
Second quality	5 2 5 8	Pr. Southdown	6 0 6 2
Prime large oxen	5 6 10 8	Lge. coarse calves	4 0 4 8
Prime Scots	5 10 6 2	Pr. small	5 6 6 0
Coarsef. sheep	4 8 4 10	Large hogs	4 4 4 8
Second quality	5 2 5 8	Neat sm. porkers	5 2 5 6
Lamb, 6s. 6d. to 7s. 6d.			

METROPOLITAN MEAT MARKET. Monday, August 11.—With less meat offering, both of town and country-killed, and cooler temperature, there was more activity in the trade, and prices in several instances advanced slightly.

Per Siba, by the carcase.

	s. d. s. d.	s. d. s. d.	
Inferior beef	3 0 to 4 0	Inferior Mutton	4 0 to 5 8
Middling do.	4 0 4 8	Middle do.	5 0 5 4
Prime large do.	5 0 5 8	Prime do.	5 10 6 0
Prime small do.	5 6 5 10	Large pork	3 8 4 0
Veal	5 0 5 6	Small do.	4 4 4 0
Lamb, 6s. 6d. to 8s. 8d.			

PROVISIONS. Monday, August 11.—The arrivals last week from Ireland were 988 hams 17 cwt., and 2,838 bales bacon, and from foreign ports 24,184 packages butter, and 2,156 bales bacon. For the first descriptions of foreign butter there was more inquiry last week, but other qualities sold at irregular rates according to quality, condition, &c. Best Dutch advanced to 118s. to 120s. per cwt. For Irish but a limited sale at present. The bacon market ruled steady, with little alteration to notice in supply or demand.

COVENT GARDEN. Friday, August 8.—Markets keep well supplied, but the demand is slackening for first-class goods; we have still, however, large consignments going north, which helps to maintain prices at last week's quotations. Strawberries are nearly over. Reports of the potato crop speak of its being generally light; but the tubers sound.

HOPS.—BOROUGH, Monday, August 11.—The prospects

of the crop have generally progressed with the fine weather the past week; there are, however, many plantations on the thin soils that have gone back, not being able to withstand the extreme heat. This more especially applies to Sussex and part of the Weald of Kent. Mid-Kent continues to be the favoured district; reports have reached us from that quarter of mould and red spider; it is, however, not at all general. Our market is very quiet, and prices nominal. Continental reports are favourable.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, August 11.—These markets were fairly supplied both with English and foreign potatoes. There is very little inquiry for any description, and prices generally favoured buyers. Shaws, 70s. to 90s. per cwt.; Regents, 100s. to 125s. per cwt.; Kidneys, 110s. to 150s. per cwt.

SEED. Monday, August 11.—No new cloverseed on sale, and there is nothing passing in old to alter the value of any description. New trifolium, as well English as foreign, are bought at improved prices—2s. per cwt. higher for the best samples. Fine trefoil was held for more money, but not much business passing in it as yet. New English rapeseed varies in quality, prices ranging from 60s. to 62s. per qr. for good. For foreign canaryseed higher prices are made—2s. per qr. dearer, with a good demand. New winter oats and new rye are now obtainable at moderate prices. White mustardseed sold in small lots, at quite as much money, but no brown of fine quality offering.

WOOL. Monday, August 11.—The English wool market has continued steady, and prices have been firm, but business has not been brisk. The public sales of colonial wool are progressing with rather less animation, and New Zealand and Cape sorts are lower than at the opening.

OIL. Monday, August 11.—Linseed oil has been steady. For Rape there has been only a moderate demand at about late rates. Other oils have been quiet.

TALLOW. Monday, Aug. 11.—P. Y. C. is quoted at 42s. 6d. per cwt. on the spot. Rough fat 1s. 1d. per lbs. Town tallow 39s. 6d., net cash.

COAL. Monday, August 11.—Caradoc, 29s.; Harton 27s. 3d.; Hartlepool (original), 29s. 3d.; Holywell Main, 29s.; Tees, 29s. 3d.; Wylam East, 29s.; West Hartley, 27s. 9d.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c. in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

JUST OUT.—THE HINDOO PEN.—"Shrewsbury Journal" says:—"They are the best pens invented, and it is only bare justice to the patentees to record the fact." They come as a boon and a blessing to men, the Pickwick, the Owl, and the Waverley Pen. 1,200 newspapers recommend Macniven and Cameron's Pens. Sold everywhere. Sample box, by post, 1s. 1d.—23 to 33, Blair-street, Edinburgh.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-st., Oxford-st., W.

FLEA-KILLING SOAP FOR DOGS.—Naldire's Tablet is a medicated soap (free from poison) for washing dogs. It destroys fleas, cleanses the skin, removes all smell, and gives gloss to the coat. "Naldire's Tablet is harmless to dogs, but fatal to fleas."—Frank Buckland, Esq. "No one possessing a dog of value should be without Naldire's Tablet."—Edgar Hanbury, Esq. Price 1s., of all chemists and perfumers, N.B.—Avoid low-priced imitations, which are worthless.

WHITTINGTON LIFE ASSURANCE COMPANY.

The eighteenth annual general meeting of this company was held at the chief office, 37, Moorgate-street, E.C., on Thursday, 31st July last. The chairman of the company, T. H. Harris, Esq., presided. The manager, Alfred T. Bowser, Esq., on the call of the chairman, reported as follows:—Highly satisfactory progress has been made in the business of the company during the past year. On the one hand the directors record an increased share capital, a substantial addition to the funds, a larger amount of new business, a larger average in the sum assured, and augmented revenues from premiums and interest; and on the other hand a less amount of claims by death, and a reduced expenditure—each one of these items being favourable to the prosperity of the company. The directors have received during the year the large number of 739 proposals of assurance, for sums amounting to £21,281. After careful inquiry and medical examination they had to decline thirty-two for 9,650l.; and in regard to thirty-eight others for 12,400l., it was found necessary to require special terms for their acceptance. The number of policies actually issued during the year is 589, assuring a total sum of £72,807l.; while 117 cases remained in various stages at the close of the year. This sum of £72,807l. assured represents an average of 293l. for each policy, and compares with 126,585l. for last year on policies averaging 208l. each. The accounts of the company have been prepared in accordance with the Life Assurance Companies' Act, 1870. They show net premiums (after deducting reassurances) 29,981l., and interest 1,279l., making together 30,260l.; and in addition thereto there has been received for annuities, shares, fees, &c., the sum of 2,489l. The claims have been seventy-two in number for 13,990l. against sixty-nine last year for 15,435l. The number of lives under assurance this year is considerably more than last year, and relatively the number of deaths is below the average expectation, and is therefore satisfactory in character. During the year 150 new agents have been appointed. In order to supply a medium of communication the directors have instituted a quarterly journal, entitled "The Whittington," which is circulated amongst the shareholders, agents, and policy-holders of the company. It has been highly commended by many, and is evidently useful, not only in maintaining the

interest of the assurers in the office, but also in securing additional agents and policyholders.

The Chairman said:—The report was studded with numerous and gratifying facts. It spoke of increase in share capital, assurance funds, new business, and total premium income, and of decrease in amount of claims and expenses, and it justified the confidence which had been, and was still, reposed in the "Whittington." The total of new assurances was 172,807l., or 47,222l. increase; the total revenue was 30,261l., or more than 2,000l. increase; and the decrease in amount of claims, notwithstanding enlarged business, was about 1,500l. These facts needed no comment. The tabular statement of the report deserved special notice. It meant, he said, that the Whittington offered to-day to actual policy-holders and intending assurers the security of 110,487l. in available funds, and an annual revenue over 30,000l., while both were continually increasing. He asked them to join with him in a pledge of deeper devotion to the company. They would confer great benefits by extending more widely the practice of life assurance, and, in addition, they would have in coming years commercial returns far beyond the satisfactory results already realised.

Philip Crellin, Esq., seconded the adoption of the report, and endorsed the view of the chairman as to the highly satisfactory character of the last year's business and progress. He regarded it as the most successful year the company had had. On being submitted to the meeting the motion was unanimously carried amid general applause.

Mr. Anthony moved, and Mr. Cooke Baines seconded, the re-election of the retiring directors, Messrs. Thomas H. Harris, J. Ebenezer Saunders, and John Cook. Carried unanimously.

On the motion of the Rev. Dawson Burns, seconded by Wynne E. Baxter, Esq., the thanks of the meeting were accorded to the directors for their services in the past year, and the vote of a sum as fees was agreed to.

The vote of thanks and fees to the auditors was proposed by Mr. Lumley, seconded by the Rev. Richard Webb, and carried unanimously.

In answer to a vote of thanks to the manager and other officers, and the agency staff of the company, the manager said, in accepting this vote of thanks to himself and the staff, it was pleasant to present such a report, the leading features of which had been so well pointed out by the chairman. He was glad to take the opportunity of stating some facts which had much interested him, arising out of the operation of the Married Women's Property Act. He showed by the statistics of the Whittington Company that the number of policies secured under the provisions of the Act for the benefit of widows and orphans had increased year by year since the passing of the Act, and that the number of policies allowed to lapse of this class was less in proportion than those of any other class. These facts proved the advantage to life assurers secured by the Act, and he rejoiced in the larger number of families who would in years to come reap the benefit of it. He had himself personally advocated the adoption of the provisions of the Act by intending assurers, and he expected, if his life were spared, to pay many claims to widows, and to receive from them their expressions of gratitude, which would be still more worthy of acceptance.

Mr. Hopcroft acknowledged the vote of thanks on behalf of himself, district managers, and agents.

The thanks of the meeting to the chairman brought the proceedings to a conclusion.

Advertisements.

TWO well-qualified LADIES are SEEKING a SCHOOL in the country, consisting principally of Day Pupils.—Any Lady desirous of disposing of her School can state full particulars, in confidence, to W. W., Post-office, No. 1, Russell-gardens, Holland-park, Kensington, W. No Agents need reply.

TO PARENTS and GUARDIANS.—A Surgeon in a colliery district has a VACANCY for a Young Gentleman as PUPIL.—Address, T. W., Greenhill-lane House, near Alfreton.

BERRYLANDS HOUSE, SURBITON. THE Misses MACKENNAL will resume studies on TUESDAY, September 9th. They are prepared to RECEIVE Two Ministers' DAUGHTERS at reduced terms.

ISSUE of 250 DEBENTURES of £20 each for three years, amply secured. Interest, 15 per cent. per annum, payable half-yearly.—For particulars, apply to William Slater and Co., 6a, Bishopsgate Without.

INVESTMENT.—Advantageous and safe (in a limited Company), with considerable prospects of a gradual rise and an early dividend at the rate of 20 per cent. £50 to £500 can be profitably employed.—Address, or apply to Mr. James Brenchley, Share Dealer, 32, Nicholas-lane, Lombard-street, London, E.C.

MIDLAND RAILWAY.

TOURIST ARRANGEMENTS, 1873. Arrangements for the issue of 1st, 2nd, and 3rd Class Tourist Tickets, will be in force from May 26th to the 31st October, 1873.

For particulars see Time Tables and Programmes issued by the Company.

JAMES ALLPORT, General Manager.

Derby, May 17, 1873.

FOR SUNDAY SERVICES, MEETINGS, and LECTURES.—HAMMERSMITH HALL.—TO BE LET, this noble and spacious Hall, about 90 ft. by 35 ft., with dais, gallery, private rooms, &c.—Apply to Mr. Frank Lewis, 35, Coleman-street, E.C.

H YDROPATHIC ESTABLISHMENT, LIMPLEY STOKE, WILTS.

TO BE SOLD OR LET.

In consequence of the death of the late Manager, T. Preston, the Proprietors are prepared to sell or let by private contract, to some party desirous of carrying on the practice of Hydrotherapy, and of seeking to maintain in the Establishment the same quiet and Christian tone so highly valued by those who have visited this place.

In addition to the Pleasure-Grounds, immediately surrounding the House, there are other useful adjacent properties, including a Villa for residence of Medical Man, Cottages, Stables, &c., which can be had or otherwise as desired.

Limpley Stoke is a Station on the Great Western Railway, six miles from Bath.

To view, apply on the premises, and for further particulars, by letter, to Mr. Charles Jupe, Mere, Wilts.

R YEWORTH HOUSE LADIES' COLLEGE, LONDON-ROAD, CHELTENHAM.

Principals—

The Misses MAKEPEACE and Rev. J. MAKEPEACE.

A staff of Professors will assist.

Prospectuses on application.

E DUCATION for GIRLS, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.

The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

C ONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

Rev. J. RUDD, B.A., Principal.

This SCHOOL will REOPEN after the Holidays on TUESDAY, 19th inst.

JOSIAH VINEY, Hon. Sec.

T UDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D. |

PROFESSORS.

English Literature Mrs. C. L. BALFOUR.
Botany Prof. BENTLEY, King's Coll.
French Language Dr. MANDROU.
German Language Dr. GERNER.
Italian Language Signor SUINO.
English History Dr. KEMSHEAD, Dulwich Col.
Globes and Natural Science	E. H. WEST, M.A.
Physical Geography	Mr. JONES, F.R.G.S., F.G.S.]
Music—Theory, &c.	John BLOCKLEY, Esq.
Piano and Harmonium	Herr LOUIS DIEHL.
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Terms and Particulars on application.

S PRING HILL COLLEGE, BIRMINGHAM.

The NEXT SESSION of this College will open in the last week in SEPTEMBER. Applications from Young Men desiring admission should be made without delay. Lay Students, as well as Candidates for the Christian Ministry, are received. All particulars can be had from the Hon. Sec., the

Rev. FREDERICK STEPHENS.

Birchfield, Birmingham.

F OREST H OUSE, WOODFORD.

The New School Building is now occupied, giving space for a larger number of Pupils. It contains a schoolroom 50ft. by 20ft., classroom, bathroom, and lavatory (all heated by hot water), together with additional bedrooms.

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This Establishment still retains its high reputation for Education, which is based upon sound Protestant principles. The comforts of the Pupils are also carefully regarded. Professors of eminence attend for Music, Singing, Drawing, and the Languages. Lectures are given on Scientific subjects.

SCHOOL REOPENS on the 26th inst.

T YDVIL SCHOOL, MERTHYR-TYDVIL.

Successor to the late Mr. EVAN WILLIAMS, M.A.—WANTED, immediately, a Gentleman, thoroughly competent to take to the above Classical and Commercial Boarding School, a Graduate of a University preferred.—Terms, and all other information, supplied on application to Mr. J. D. Williams, 129, High-street, Merthyr-Tydvil, South Wales.

36, HILLDROP - ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

STUDIES will be resumed on MONDAY, September 22.

LADIES' COLLEGE, BRIDPORT, DORSET.

Principal—Miss GALE.

Thorough English, French, German, Music, &c., Sea air and bathing. Vacancy for an Article Pupil.

AUTUMN TERM will begin SEPTEMBER 18th.

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ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

EAGLE INSURANCE COMPANY.
Established 1807. (FOR LIVES ONLY.)
79, PALL MALL, LONDON.
A Subscribed Capital of more than £1,500,000.
Expenses of Management under 3 per cent.
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The Burlington and Missouri-River Railroad Company offers for Sale, at a Low Price, on Four, Six, or Ten Years' Credit, with interest at favourable rates, and in quantities to suit purchasers, its Lands in the great Agricultural States of

IOWA AND NEBRASKA,
eligible situated on the Chicago and Burlington Railway route between the Atlantic and the Pacific.

Full information in reference to the character and cost of these Lands, and to the Rates of Passage by Steamship and Railway to the Western and Pacific States, by the above-named route, may be had on application by letter or in person, at any of the offices of the Company in the United Kingdom; also, a Handbook for the use of intending Emigrants.

Liverpool: 16, South Castle-street.

London: 25, Moorgate-street.

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LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

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"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

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The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

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Hetton or Lambton, 37s.; Hartlepool, 36s.; best Wigan, 35s.; best Silkstone, 35s.; new Silkstone, 34s.; best Clay Cross, 35s.; Clay Cross Seconds, 33s.; Primrose, 33s.; Derby Bright, 32s.; Barnsley, 32s.; Kitchen, 28s.; Hartley, 28s.; Cobble, 27s.; Nuts, 27s.; Coke, 30s. per 12 sacks. Net cash. Delivered thoroughly screened. Depots, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

COALS.—GEORGE J. COCKERELL and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 37s.; best Inland, 35s.; best Coke, 30s. Cash prices—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Pimlico.

CLARK'S PATENT STEEL NOISELESS SHUTTERS.—Self-closing, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

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"CLEANLINESS."

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

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Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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Dr. ROOKE, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

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Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1d., 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists.

IMPORTANT FACTS.

All who wish to preserve health and thus prolong life should read Dr. ROOKE's "Anti-Lancet," or "Handy-Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. ROOKE, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stampa.—248, High Holborn, London.

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Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1d., 2s. 9d., and 4s. 6d. per box.

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Accurate Fit.
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At the Half-Yearly General Meeting of the Proprietors, held on Thursday, the 7th August, 1873, at the City Terminus Hotel, Cannon-street Station, the following Report for the half-year ending the 30th June, 1873, was read by the Secretary.

FREDERICK FRANCIS, Esq., in the Chair.

The Directors, in presenting to the Proprietors the balance-sheet of the Bank for the half-year ending the 30th June last, have the satisfaction to report that, after paying interest to customers and all charges, allowing for rebate and making provision for bad and doubtful debts, the net profits amount to £109,461 9s. 5d. This sum, added to £14,938 8s. 0d. brought forward from the last account, and £541 13s. 4d. reserved to meet interest accrued on new shares, produces a total of £124,939 10s. 9d. They have declared the usual Dividend of 6 per cent. with a bonus of 4 per cent. for the half-year, free of income-tax, being at the rate of 20 per cent. per annum, which will absorb £100,000 and leave £4,750 to meet the interest accrued on the new shares from the respective dates of payment to the 30th June last, and £20,189 10s. 9d. to be carried forward to profit and loss new account.

The shareholders having, at the meeting in August last, decided to issue the remainder of the shares created in 1856, the Directors, in view of the continued increase in the business of the Bank, and of the desirability of preserving a proper relation between its capital and the amount of such business, will ask the shareholders to pass the resolution of which notice has been given, authorising the creation of 15,000 additional shares, such shares to be issued at such times and on such terms as may be determined at some future annual or half-yearly meeting.

The Directors will further propose the second resolution contained in the notice, that the Bank be registered under "The Companies Act, 1862," as an unlimited Company; this registration, while it will not affect the principle of unlimited liability of shareholders, or involve any alteration in the Deed of Settlement of the Bank, will have the effect, under the terms of the Act referred to, of limiting the duration of liability of shareholders ceasing to be such to one year, instead of to three years as at present, and will also give to the Bank the advantages of a corporate body with a common seal.

If these resolutions be adopted, they will require to be confirmed by an Extraordinary Meeting, which will be called for the purpose on Thursday, 21st instant, of which due notice will be given. The Extraordinary Meeting will be only of a formal character, and no other business can be transacted at it.

The Dividend and Bonus, together £8 per share, free of income-tax, will be payable at the Head Office or at any of the Branches, on or after Monday, the 18th inst.

The Directors have to remind the Proprietors that the Scrip Certificates should be left for payment of the interest and for registration five clear days before the 19th instant.

BALANCE SHEET

Of the London and County Banking Company, June 30, 1873.

DR.

To capital £1,200,000 0 0

Instalments unpaid 3,120 0 0

To reserve fund 600,000 0 0

Instalments unpaid 1,580 0 0

To amount due by Bank for customers' balances, &c. 17,821,279 0 0

To liabilities on acceptances, covered by securities 3,111,954 17 6

20,936,233 18 3

To profit and loss balance brought from last account 14,936 8 0

To reserve to meet interest accrued on new shares 541 13 4

To gross profit for the half-year, after making provision for bad and doubtful debts, vis. 391,756 3 10

407,234 5 2

CR.

By cash on hand at Head Office and Branches, and with Bank of England £2,316,542 14 2

By cash placed at call and at notice, covered by securities 2,878,601 5 1

Investments, vis.:—By Government and Guaranteed Stocks 1,647,498 11 9

By other stock and securities 109,549 1 2

By discounted bills and advances to customers in town and country 12,571,690 14 11

By abilities of customers for drafts accepted by the Bank (as per contra) 3,114,954 17 6

15,686,645 12 5

277,037 9 5

101,125 11 10

By interest paid to customers 121,787 17 7

£23,138,788 3 5

DR.	PROFIT AND Loss ACCOUNT.
To interest paid to customers, as above	£101,125 11 10
To expenses	121,787 17 7
To rebate on bills not due, carried to new account	59,381 5 0
To dividend of 6 per cent. for half-year	60,000 0 0
To bonus of 4 per cent.	40,000 0 0
To reserve to meet interest accrued on new shares	4,750 0 0
To balance carried forward	20,189 10 9
	£407,234 5 2

CR.	By balance brought forward from last account
By reserve to meet interest accrued on new shares to 31st December last	£14,936 8 0
By gross profit for the half-year, after making provision for bad and doubtful debts	541 13 4
	£407,234 5 2

We the undersigned have examined the foregoing balance-sheet, and have found the same to be correct.

(Signed) WM. JARDINE, WILLIAM NORMAN, RICHARD H. SWAINE,

London and County Bank, July 31, 1873.

The foregoing Report having been read by the Secretary, the following Resolutions were proposed and unanimously adopted:

1. That the Report be received and adopted, and printed for the use of the shareholders.

2. That the capital of this Company be increased by the creation of 15,000 shares of £50 each, and that such shares be issued at such times and on such terms as may be determined by any future Annual General or Half-Yearly Meeting of the Proprietors of shares in the capital of the Company.

3. That this Company be registered as an unlimited Company under the provisions of "The Companies Act, 1862," and that the Directors be and they are hereby authorised and required to do all acts necessary for effecting such registration.

4. That the thanks of this Meeting be given to the Board of Directors for the able manner in which they have conducted the affairs of the Company.

(Signed) FREDERICK FRANCIS, Chairman.

The Chairman having quitted the Chair, it was proposed and unanimously resolved—

5. That the cordial thanks of this Meeting be presented to Frederick Francis, Esq., for his